

PM.1930 no
W.J. Norton
c.1

Boston University
College of Liberal Arts
Library

THE GIFT OFThe Author.....

June 1930

AM.1930

no

ca

THE PERSONAL RELIGION OF JESUS.

Presented in partial fulfillment
of the requirements for the
degree of Master of Arts

by

Mary Norton
(B.A. Keuka College, 1929.)

Boston University
1930.

~~CONFIDENTIAL~~
O BOK

p6498

CONFIDENTIAL

CONFIDENTIAL

CONFIDENTIAL

378.744

B0

A.M. 1930

no

e.1

CONTENTS

I.	INTRODUCTION -----	1	-	3
II.	FORMATIVE FACTORS IN THE RELIGION OF JESUS -----	4	-	29
	A. General Influences -----	4	-	10
	B. Jesus and the Law -----	10	-	23
	C. Jesus and the Prophets ---	23	-	29
III.	JESUS' IDEA OF THE KINGDOM OF GOD -----	30	-	41
	A. Definition of Term -----	30	-	34
	B. Qualifications for Membership -----	34	-	36
	C. The Kingdom soon to Appear -----	36	-	37
	D. The Kingdom a Growing Thing, coming in the Future -----	37	-	39
	E. The Kingdom is in You ----	39	-	41
IV.	JESUS' PRAYER LIFE -----	42	-	49
	A. Jesus' Prayer-Experience -	43	-	47
	B. Jesus' Teachings about Prayer -----	47	-	49

CONTENTS

I. INTRODUCTION	1 - 3
II. POSITIVE FACTORS IN THE RELIGION OF JESUS	4 - 29
A. General Influences	4 - 10
B. Jesus and the Law	10 - 23
C. Jesus and the Prophets	23 - 29
III. JESUS' VIEW OF THE KINGDOM OF GOD	30 - 41
A. Definition of Terms	30 - 34
B. Qualification for Membership	34 - 36
C. The Kingdom soon to appear	36 - 37
D. The Kingdom a Growth Coming, coming in the future	37 - 39
E. The Kingdom is in You	39 - 41
IV. JESUS' PRAYER LIFE	42 - 49
A. Jesus' Prayer-Experiences	42 - 47
B. Jesus' Teachings about Prayer	47 - 49

V. JESUS' THOUGHT OF GOD -----	50 - 56
A. God as a Father -----	51 - 54
B. God as King -----	54 - 56
VI. JESUS' LIFE OF SERVICE -----	58 - 69
Jesus' Self-consciousness ---	65 - 69
VII. JESUS AND THE CROSS -----	70 - 79
VIII. SUMMARY -----	80 - 83
IX. BIBLIOGRAPHY -----	84 - 87

53	-	50	-----	V. TROOP, TROOP OF GOD	53 - 54
				a. God as a Father	51 - 54
				b. God as King	54 - 55
60	-	58	-----	VI. TROOP, LIFE OF SERVICE	58 - 59
				Troop, Self-accusations	55 - 59
70	-	70	-----	VII. TROOP AND THE CROSS	70 - 71
80	-	80	-----	VIII. TROOP	80 - 81
87	-	84	-----	IX. BIBLIOGRAPHY	84 - 87

There are two ways of approach to a study of these things, the historical and the philosophical.

There are a number of points which are of interest to all men, but also they are the object of study for all Christians. These two points are

INTRODUCTION.

relationship can be understood only by the light of the which was formed by the imagination of the world and the human mind, the center of Christian experience.

The purpose of this paper is to present as clearly as possible the evidence regarding the life of Jesus himself. The reason is that we may know better the Jesus of history and understand more clearly the meaning of his life. There perhaps no one discover how he was able to transcend such an ordinary subject of living.



Digitized by the Internet Archive
in 2014

There are two major ways of approach to a study of Jesus Christ, the biographical and the Christological.

Jesus was a historic person who had a religion of his own, and also one who became the object of faith for all Christians. These two phases are closely related, yet Jesus' personal religion must not be confused with the faith in him which was formed by his immediate followers and has become the center of Christian experience. (1)

The purpose of this paper is to discover and present as clearly as possible the elements composing the faith of Jesus himself. The reason is that we may know better the Jesus of history and understand more clearly the dynamic of his life. Then perhaps we may discover how he was able to become such an abiding object of living faith.

(1) Case, S.J., "Jesus" p. 340

There are two major ways of approach to a study of Jesus Christ, the historical and the Christological.

Jesus was a historic person who had a religion of his own, and also one who became the object of faith for all Christians. These two phrases are closely related, yet Jesus' personal religion must not be confused with the faith in him which was formed by his immediate followers and has become the center of Christian experience.

The purpose of this paper is to discover and present as clearly as possible the elements composing the faith of Jesus himself. The reason is that we may know better the Jesus of history and understand more clearly the dynamics of his life. Then perhaps we may discover how he was able to pass such an edifying object of living faith.

The method we shall follow in this paper is essentially a direct study of the Synoptic Gospels supplemented by such materials as may be found in outstanding works on the same theme. Noteworthy among these are Bundy, The Religion of Jesus; Deissmann, The Religion of Jesus and the Faith of Paul; Wernle, Jesus.

For many reasons the task is a difficult one. Our sources are scanty in biographical data and are more portraits than biographies. Also the life and teaching of Jesus must be grasped together to understand the religion of Jesus; ⁽¹⁾ and there is the further difficulty of keeping the statements of Christian faith separate from the purely historical data in the Gospels. ⁽²⁾

In spite of these difficulties it is a task both worth-while and necessary, for from the point of view of Christianity Jesus, the greatest religious

(1) Lowstuter, W.J., Lecture on Romans March 18, 1930.

(2) Case, S.J., Jesus p. 340

The author would like in this paper
 to present a direct study of the Synoptic
 Gospels supplemented by such material as may be
 found in outstanding works on the same theme.
 Noteworthy among these are Bundy, The Religion of Jesus
and Testament, The Religion of Jesus and the
Religion of Paul; Vermes, Jesus.

For any reason the task is difficult
 one, but ^{is} our sources are scanty in historical data
 and are more pertinent than biographies. Also the
 life and teaching of Jesus must be grouped together
 to understand the religion of Jesus; and there is
 the further difficulty of seeing the statements
 of Christian faith separate from the purely histor-
 ical data in the Gospels. (2)

In spite of these difficulties it is a task
 both worth-while and necessary, for from the point
 of view of Christianity Jesus, the greatest religious

(1) Lowmeyer, F. J., Lecture on Hebrews, March 18, 1930.
 (2) Jesus, p. 240.

personage the world has ever known, is the living dynamic of the religion that bears his name; and there can be no adequate grasp of the significance of Christianity without some direct knowledge of Jesus himself.

The following are the major subjects under which we shall take up the study of his religion: the formative factors in the religion of Jesus; law and the prophets; Jesus' personal faith in God; his commitment to the Kingdom; his life of prayer; his self-interpretation; his service; and Jesus and the Cross.

personage the world has ever known, is the living
 dynamic of the religion that bears his name; and
 there can be no adequate grasp of the significance
 of Christianity without some direct knowledge of
 Jesus himself.

The following are the major subjects under
 which we shall take up the study of his religion:
 the formative factors in the religion of Jesus;
 law and the prophets; Jesus' personal faith in God;
 his commitment to the Kingdom; his life of prayer;
 his self-interpretation; his mission; and Jesus and
 the Cross.

EVANGELICAL FACTORS IN THE RELIGION
OF 1850.

It is true that in our times in his book
and in every way he has been distinguished apart
from his inheritance and the influence of his
environment. His relation to his spiritual back-
ground through (1)

CHAPTER I.

The year of 1850, as distinguished from the
years of the general reformation that played upon the life
of the world and the religious world, was a time
of great activity and of great influence. It was
a time when the religious world was being
renewed and when the religious world was
being reformed. It was a time when the
religious world was being reformed and when
the religious world was being reformed. It was
a time when the religious world was being
reformed and when the religious world was
being reformed. It was a time when the
religious world was being reformed and when
the religious world was being reformed.

Author: _____
Editor: _____

CHAPTER I

FORMATIVE FACTORS IN THE RELIGION
OF JESUS.

It is true that no man lives in his back yard; and no man can be understood adequately apart from his inheritance and the influences of his environment. His relation to his spiritual back-ground⁽¹⁾ throws light both on it and on him. For the sake of convenience, we discriminate here between the general influences that played upon the life of Jesus and the formative factors that entered into his life and became structural parts of his living faith. Among the former are the influences of home life, village associations, the natural world, the synagogue, and the temple. By the structural factors we mean specifically the Law and the Prophets.

General
Influences.

His general religious
attitude Jesus had inherited

(1) Gilbert, Jesus and His Bible. p.125

- 4 -

FORMATIVE FACTORS IN THE RELIGION
OF JESUS.

It is true that no man lives in his back part; and no man can be understood adequately apart from his inheritance and the influence of his environment. His relation to his spiritual background throws light both on it and on his own. (1) In the case of convenience, we distinguish here between the general influences that played upon the life of Jesus and the formative factors that entered into his life and became structural parts of his living faith. Among the former are the influences of home life, village associations, the natural world, the synagogue, and the temple. By the structural factors we mean specifically the Law and the Prophets.

General
Influences.

His general religious
attitude Jesus had inherited

from his ancestors and it had been strengthened by
his early life.⁽¹⁾ These general influences we
shall notice only in a cursory way for at best
they lent general form and color and occasion to
his early life. It is clear from his parables that
he was familiar with home life and it is natural to
infer that he refers to his own experiences during
his boyhood. The Gospels give us a little of his
boyhood in Nazareth. The father disappears from the
accounts very early, so we know the household to be
made up of a mother with five sons and at least two
daughters. Jesus is the eldest son and is bred to
be a carpenter.⁽²⁾ We read, "Is not this the carpenter,
the son of Mary, and brother of James, and Joses,
and Judas and Simon? And are not his sisters here
with us?"⁽³⁾ From his parable about the safe place
on which to build a house we know that he was a
master builder.⁽⁴⁾

-
- (1) Deismann, The Religion of Jesus and the Faith of Paul. p. 83
(2) Glover, The Jesus of History p. 24-25
(3) Mark 6:3; Matthew 13:5-6.
(4) Matthew 7: 24-27.

From his ancestors and it has been strengthened by
 his early life. These general influences are
 still active only in a cursory way for at least
 they least general form and occasion to
 his early life. It is clear from his parables that
 he was familiar with these life and it is reasonable
 later that he refers to his own experiences during
 his childhood. The Gospel give us a picture of his
 childhood in Nazareth. The father disappears from the
 scene very early, so we know the parents to be
 made up of a mother with five sons and at least two
 daughters. Jesus is the eldest son and is first to
 be a carpenter. We read, "He follows the carpenter,
 the son of Mary, and brother of James, and Joseph,
 and Judas and Simon, and also of his sisters here
 with us." From his parables about the safe place
 on which to build a house we know that he was a
 master builder.

-
- (1) The Religion of Jesus and the
 - Life of Jesus.
 - (2) The Jesus of History
 - (3) Mark 6:3; Matthew 13:55.
 - (4) Matthew 7:24-27.

His parables illustrate the life of women as he saw it at his mother's house. He shows us two women grinding together at the mill, (1) the heating of the oven, (2) the use of leaven. (3) Mothers provide food for their children when they are hungry (4) and they mend clothes for them when necessary. It is a well known fact to him however that old garments should not be mended with new material. (5) Also it was known to Jesus that new wine should not be put into old wine-skins. (6) He pictures homes and the way they are swept. (7) He speaks of candles and bushels (8) and beds and moths and rust (9) and all other commonplace things that show the way in which he connected his early home life with his preaching later on. (10)

Not only did his home life have a strong influence upon him but also his work and his

-
- (1) Luke 17:35
 - (2) Matthew 6:30
 - (3) Matthew 13:33
 - (4) Matthew 7:9
 - (5) Matthew 9:16; Mark 2:21; Luke 5:36.
 - (6) Mark 2:22; Matthew 9:17; Luke 5:37
 - (7) Luke 11:25
 - (8) Matthew 5:15
 - (9) Matthew 6:19
 - (10) Glover,

His sketches illustrate the life of a
 as he saw it at his mother's house. He shows us
 two women working together at the mill, the
 heating of the oven, the use of leaves. Mothers
 provide food for their children when they are hungry
 and they need clothes for them when necessary. It
 is a well known fact to him however, that old
 garments should not be mended with new material.
 Also it was known to them that new wine should not
 be put into old wine-skins. He pictures houses and
 the way they are built. (1) (2) (3) (4) (5) (6) (7) (8) (9) (10)
 husbands and sons and daughters and
 other circumstances which came upon the way in which
 he conducted his early home life with his preschool
 father and.

Not only did his nose lift have a strong
 influence upon him but also his work and his

-
- (1) Luke 17:35
 - (2) Matthew 6:30
 - (3) Matthew 11:25
 - (4) Matthew 7:13
 - (5) Matthew 9:16; Mark 2:21; Luke 5:37
 - (6) Mark 2:22; Matthew 9:17; Luke 5:38
 - (7) Luke 11:25
 - (8) Matthew 5:15
 - (9) Matthew 5:19
 - (10) Proverbs
- The Origin of History
 p. 25

experiences in his home town. In his carpenter shop he learned kindness and sympathy for there his little brothers and sisters who did not always agree came to him to smooth out their quarrels. ⁽¹⁾ It may also be that the younger brothers and sisters were rebellious and resented his authority for in later years we find them saying that he is beside himself. ⁽²⁾

The poet Simonides said, "The city teaches the man." Jesus grew up in Nazareth, an Oriental town with all the dirt and noise that that implies. We know from our general knowledge of Jewish life and custom and from recorded fact that he was able to read the scriptures, ⁽³⁾ that he went to school and no doubt played with other children. At times they were sulky and would not play. ⁽⁴⁾ He did not have a bookish education, however, but rather found it in the home and shop, in the desert, on the road, and in the market-place. ⁽⁵⁾

-
- (1) Luke 7:32 Glover, The Jesus of History p.27-28
(2) Mark 3:21
(3) Luke 4:16-20
(4) Luke 7:32
(5) Glover, The Jesus of History. p.27-28.

experiences in his own life. In his carpenter shop he learned kindness and sympathy for those his little brothers and sisters who did not always receive care to him to smooth out their destinies. In my opinion he felt the younger brothers and sisters were rebellious and resented his authority for in later years we find them saying that he is beside himself.

(2)

The post reminded me, "The silver-shepherd" the poet. Jesus grew up in Nazareth, an Oriental town with all the dirt and noise that implies. He grew from our general knowledge of Jewish life and custom and first recognized that he was able to read the scriptures, that he went to school and no doubt played with other children. At times they were angry and would not play. He did not have a Jewish education, however, but rather found it in the home and shop, in the desert, on the road, and in the market-place.

(2)

-
- (1) Luke 7:32 Glover, The Jesus of History p. 27-28
 - (2) Mark 3:21
 - (3) Luke 4:10-11
 - (4) Luke 7:32
 - (5) Glover, The Jesus of History p. 27-28

In the market-place Jesus obtained many ideas that he used later on; for example, swearing to an untruth in a game of barter,⁽¹⁾ talking behind a man's back,⁽²⁾ and telling and listening to dirty stories.⁽³⁾

Nazareth lies in a beautiful valley among the hills. On the great roads around the town went the traffic between Egypt, Mesopotamia, and the Orient. They formed a panorama of life for any imaginative boy. We do not know that he visited any of these caravans but he would be a strange boy if he were not interested in the unusual people that came and the strange occurrences that went on about him.⁽⁴⁾ This contact would add to his inherent gift for friendship.

That Jesus was familiar with nature is proved by his parables. Nature, as he shows it, is in close touch with the heavenly Father. Jesus notes four facts in nature. They are: its mystery,⁽⁵⁾

(1) Matthew 5:33-37

(2) Matthew 7:1-2 Luke 6: 37-42.

(3) Matthew 12:36-37. Glover, Jesus of History p.35-40.

(4) Glover, Jesus of History p.29

(5) John 3:8 (Wind bloweth where it listeth)

In the market-place Jesus obtained many ideas
 that he used later on; for example, according to an
 author in a game of paper, talking behind a man's
 back, and talking and listening to dirty stories.

Herbert lives in a beautiful valley among
 the hills. On the great roads around the town went
 the traffic between Egypt, Mesopotamia, and the
 Orient. They formed a panorama of life for any
 imaginative boy. We do not know what he visited any
 of these countries but he would be a strange boy if
 he were not interested in the Oriental people that
 came from the strange countries that were on about
 him. This contact would add to his admiration for
 the friendship.

That Jesus was familiar with nature is
 proved by his parables. Nature, as he knows it, is
 in close touch with the heavenly Father. Jesus
 often took facts in nature. They are: the mystery,

(1) Matthew 2:15-17
 (2) Matthew 21:1-11 Luke 13:34-35
 (3) Matthew 12:1-14 Luke 11:14-15
 (4) Glover, Jesus of Nazareth, p. 12-13
 (5) John 2:8 (Jesus showed where it is)

(1) its regularity, (2) its impartiality, (3) its peacefulness.

In his later life Jesus was apt to go away to pray alone, out-of-doors; no doubt he acquired this habit during his youth in a noisy, crowded home. In later years when his friends were over-driven and weary, quiet and open air in a desert place are what he prescribes for them and wishes to share with them; (4) this is surely a hint of his own experience.

(5) He was a regular attendant at the Synagogue which is the name applied to the place of assembly used by Jewish communities primarily for the purpose of public worship. He was familiar with its customs for he was quite at ease when he read the scriptures (6) at the Nazareth Synagogue. While this is the only definite account of Jesus reading from an Old (7) Testament writing yet it seems to have been his custom to do so often. The Synagogue is also the place where he obtained his early schooling.

(1) Mark 4:28

(2) Matthew 5:45 (He maketh his sun to rise on the just and on the unjust.)

(3) Mark 6:31

(4) Mark 6:31. Glover, Jesus of History p.33

(5) Stokes p.32

(6) Hastings, Dictionary of the Bible Vol. IV p.636
Luke 4: 16-30; Matt. 13:54-58; Mark 6:1-6a.

(7) Bundy, Religion of Jesus p.14

(1) its regularity, its impartiality, its impartiality, its impartiality.
 In his later life he was not so apt to pray
 alone, out-of-doors; no doubt he acquired this habit
 during his youth in a monastery, crowded house. In later
 years when his friends were over-driven and weary,
 quiet and open air in a desert place are what he
 prescribed for them and wished to share with them;
 this is surely a kind of his own experience.

(2) - He was a regular attendant at the Synagogue.
 which is the name applied to the place of assembly
 used by Jewish communities privately for the purpose
 of public worship. He was familiar with the customs
 of the Synagogue at least from his youth. The scriptures
 at the Nazareth Synagogue. While this is the only
 definite account of Jesus' preaching from an Old
 Testament writing, yet it seems to have been his
 custom to do so often. The Synagogue is also the
 place where he obtained his early education.

(1) Mark 6:21
 (2) Matthew 23:29 (He mentions his aim to rise on the
 just and on the unjust.)
 (3) Mark 6:11; Glover, Jesus of Nazareth, p. 35
 (4) Bible History, Vol. IV, p. 636
 (5) Life of Jesus, Part I: 24-28; Mark 6:1-6a.
 (6) Life of Jesus, p. 14
 (7) Life of Jesus, p. 14

Also he knew the Temple and was brought up to revere it and all it stood for. The Temple was the place for periodic feasts and sacrifices. The most specific story of his boyhood is in connection with his experience at the Temple in Jerusalem. (1)

Jesus, then, grew up a real boy, in a real world, and among real people. He went to school with the boys of his own age, and lived at home with his mother, brothers, and sisters. He read the Old Testament and attended the Synagogue and the Temple. All things point to a home where religion was real. He knew the outside world also, and through it learned about people. By his environment were handed on to him a knowledge of men and a loving heart, but at the same time, absolute freedom from illusion. (2)

Jesus and
the Law.

Judaism is a legalistic
religion. Jesus was a product
of Palestine, of Judaism. He was not a Christian

(1) Luke 2:41-50.

(2) Glover, The Jesus of History p.40

Also he knew the temple and was brought up
 to know it and all its laws for. The temple was
 the place for periodic feasts and assemblies. The
 most specific story of his boyhood is in connection
 with his experience at the temple in Jerusalem.
 (1)

Jesus, then, grew up a real boy, in a real
 world, and among real people. He went to school
 with the boys of his own age, and lived at home with
 his mother, brothers, and sisters. He read the Old
 Testament and attended the synagogue and the temple.
 All things point to a boy whose religion was real.
 He knew the outside world also, and traveled in
 learned about people. By his environment were shaped
 on to him a knowledge of men and a loving heart, but
 at the same time, absolute freedom from illusion.
 (2)

Jesus and
 the law.
 Judaism is a legalistic
 religion. Jesus was a prodigy
 of Palestine, of Judaism. He was not a Christian

(1) Luke 2:41-52.
 (2) Glover, The Jesus of History, p. 40.

but a Jew. He did not preach a new faith, but taught men to do the will of God; and in his opinion, as a Jew, the will of God preeminently was to be found in the Law of Moses and in the other books of Scripture. (1) The Jewish Scriptures are divided into the following parts: the legal and the moral. The ceremonial system described in the Pentateuch or Torah illustrates the legal side and the writings of the prophets show the moral side. In the time of Jesus the legal method of thought was dominant in Israel. (2)

From this demand of law and from the conception of God as a law-giver in large part arose these institutions of Israel: the synagogue, which was the central institution of a Jewish community. It was a meeting-house on the sabbath, and a police court, school, and social center during the week. (3) The Temple was another Jewish institution. This was the place for the periodic feasts and sacrifices. His general attitude towards the old dispensation is shown by his references to the temple. He was loyal

(1) Klausner, Jesus of Nazareth p.363
(2) Stevens, The Teachings of Jesus p.48
(3) Bosworth, Studies in the Life of Jesus p.27

but a law. He did not preach a new faith, but taught
 men to do the will of God; and in his opinion, as a
 Jew, the will of God presently was to be found in
 the Law of Moses and in the other books of Scripture.
 The Jewish Scriptures are divided into the following
 parts: the legal and the moral. The ceremonial
 system described in the Pentateuch or Torah illustrates
 also the legal side and the writings of the prophets
 show the moral side. In the time of Jesus the legal
 method of thought was dominant in Israel.

From this demand of law and from the concep-
 tion of God as a law-giver in large part arose these
 institutions of Israel: the synagogue, which was
 the central institution of a Jewish community. It was
 a meeting-house on the sabbath, and a police court,
 school, and social center during the week. The
 temple was another Jewish institution. This was the
 place for the periodic feasts and sacrifices. His
 general attitude towards the old dispensation is
 shown by his references to the temple. He was loyal

p. 363	Jesus of Nazareth	(1) Eusebius,
p. 48	The teaching of Jesus	(2) Eusebius,
p. 57	Studies in the life of Jesus	(3) Eusebius,

to it as the historical center of worship for his people; but he felt released from an absolute obligation to observe all its rites even though he might deem it wise not to disregard them entirely. (1)

In studying Jesus' conception of law we must distinguish between the ethical and the spiritual, the ceremonials of worship, and the traditional requirements.

Jesus recognized the Law as a divine institution having authority. (2) "Until heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law till all shall be fulfilled." (3) Jesus' attitude to the Mosaic law is illustrated in the first of the five great discourses, The Sermon on the Mount. He came "not to destroy, but to fulfill it." (4) How he means this is shown in the section which is aimed at the current scribal interpretation of the Law. (5)

-
- (1) Stokes, What Jesus Christ Thought of Himself p.35
Matthew 24:2
- (2) Matthew 5:18
- (3) Hastings, The Dictionary of the Bible Vol. III p.73
- (4) Matthew 5:17
- (5) Box, New Centruy Bible Matthew p.52
Matthew 5:21-48

to it as the historical center of worship for his people; but he felt released from an absolute obligation to observe all its rites even though he might deem it wise not to disregard them entirely.

In studying Jesus' conception of law we must distinguish between the ethical and the spiritual, the ceremonial of worship, and the traditional requirements.

Jesus recognized the law as a divine institution having authority. "Until heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law till all shall be fulfilled." Jesus' attitude to the Mosaic law is illustrated in the lives of the five great disciples. The reason on the Mount of Olives "not to destroy, but to fulfill" it. How he meant this is shown in the section which is cited at the current section interpretation of the law.

(1) Booker, What Jesus Christ Thought of Himself p. 35
 (2) Matthew 23:18
 (3) Matthew 23:18
 (4) Matthew 23:18
 (5) Box, The History of the Bible Vol. III p. 77
 (6) Box, The History of the Bible Vol. III p. 77
 (7) Box, The History of the Bible Vol. III p. 77

Authority and tradition can control most people but Jesus' mind was too great to be held in by authority. He agrees with the laws of Moses but makes discriminations among them. Those that are structural and fundamental are inviolable while those that are merely for the purpose of expediency, as for example, the matter of divorce, he frequently set aside in the interests of fundamental matters. (1) The ceremonials of worship, such as fasting, (2) and Sabbath observance, (3) Jesus observes as correct, as laws, but sometimes necessity leads him to a different manner of interpretation. The Sabbath "was made for man, and not man for the Sabbath." (4) However, we must not assume that he arbitrarily, in any final way abrogated these laws. On the contrary he has a specific word on fasting, (5) and advised lepers to perform the appointed ceremonies; (6) it is probable, moreover, that sometimes he himself fasted, but he feels that common sense must be used in regard to these laws; for example, if a man's sheep falls into a pit

-
- (1) Matthew 19:3-12. Mark 10:2-12.
(2) Matthew 9:14-17. Mark 2 :18-22 Luke 5:33-39
(3) Matthew 12:1-14. Mark 2:22-3:6. Luke 6:1-11
(4) Mark 2:27
(5) Matthew 9:14-17
(6) Luke 17:11-19.

Authority and discipline can control most people but Jesus' mind was too great to be held in by authority. He agreed with the laws of Moses but makes distinctions among them. Those that are spiritual and fundamental are inviolable while those that are merely for the purpose of expediency, as for example, the matter of divorce, he temporarily set aside in the interests of fundamental spiritual laws. The ceremonial of worship, such as fasting, and special observance, Jesus observes as correct, as laws, but sometimes necessarily leads him to a different manner of interpretation. The Sabbath was made for man, and not man for the Sabbath. However, we must not assume that he arbitrarily, in any final way, abrogated these laws. On the contrary he has a specific word on fasting, and advised people to guard the appointed ceremonies; it is probable, moreover, that sometimes he himself fasted, but he feels that common sense must be used in regard to these laws; for example, if a man's sheep falls into a pit

- | | | |
|-----|-----------------|--------------|
| (1) | Matthew 19:2-12 | Mark 10:2-12 |
| (2) | Matthew 9:14-17 | Mark 9:14-17 |
| (3) | Matthew 12:1-14 | Mark 3:2-5 |
| (4) | Mark 2:17 | |
| (5) | Matthew 9:14-17 | |
| (6) | Luke 17:11-19 | |
| | | Mark 9:33-36 |
| | | Mark 9:33-36 |
| | | Mark 9:33-36 |

on the Sabbath it is humane to pull it out, ⁽¹⁾ and the same is true in matters such as feeding livestock, for they must be fed on the Sabbath the same as on any other day. ⁽²⁾ Jesus was not a slave to the letter of the law. There was an almost constant appeal to man's reason and religious ⁽³⁾ instinct.

Jesus refers to the law as religious authority. For example, "If thou wouldst enter into life, ⁽⁴⁾ keep the commandments," "What is written in the ⁽⁵⁾ Law?" Although accepting the great principles of the Law as divine, he opposed the interpretations placed on it by the Scribes and Pharisees and insisted ⁽⁶⁾ that men go beneath it to the spirit.

Without any sense of hostility to the Law, he was conscious of some of its imperfections. Of this there are various indications. He speaks of the old revelation as a whole, as of a thing which has

-
- (1) Matthew 12:11
(2) Luke 3:15 Glover, The Jesus of History p.60-61
(3) Gilbert, Jesus and His Bible p.122
(5) Luke 10:26 Matt. 12:5; Luke 2:22,23,24,29; 16:29; 24:44
Hastings, Dictionary of the Bible Vol.iii p.34
(4) Matthew 19:17
(6) Stokes, What Jesus Christ Thought of Himself p.34

(1) on the Sabbath it is wrong to pull it out, and
 the same is true in matters such as leading lives
 strict, for they must be led on the Sabbath the
 same as on any other day. (2) There was not a slave
 to the letter of the law. There was an abject
 constant appeal to man's reason and religion
 instead.

Jesus refers to the law as religious author-
 ity. For example, "If thou wouldst enter into life,
 keep the commandments." (4) "What is written in the
 law?" (5) Although he explains the great principles of
 the law as living, he exposed the inflexibility
 placed on it by the Pharisees and their
 as that man to whom it is the spirit.

Without any sense of hostility to the law,
 he was conscious of some of its imperfections. Of
 this there are various indications. He speaks of the
 old revelation as a whole, as of a thing which has

(1) Matthew 23:11
 (2) Luke 2:15 Glover, The Jews of History p. 60-61
 (3) Gilbert, Jesus and the Bible p. 122
 (4) Luke 10:26 Matt. 23:27, 28; Luke 11:29; 24:44
 (5) Diagnosis of the Bible Vol. III p. 74
 (6) Jesus Christ Thought of Himself p. 74
 (7) Matthew 23:14
 (8) Stokes.

(1)
had its day. He delights in summaries of the Law (2)
in which it is at once comprehended and transcended.
He presents a positive new standard of life from
(3)
which legalism is absent. He distinguishes within
the Law between weightier matters and more trivial
(4)
ones, and he expressly and formally criticized the
Law as it was interpreted in the conscience and
(5)
practice of his countrymen.

From the study of these points we may conclude,
first of all, that Jesus was familiar with the Law.
He was not content merely to memorize the required
fragments at school, but took the time and trouble
to familiarize himself with the laws and times
of his people. This is shown also by the fact that
in his own home town and elsewhere he was invited
into the Synagogue to read and comment on the
Scriptures until the rising tide of opposition
(6)
prevented it.

-
- (1) Luke 16:16 Matthew 1:12
(2) Matthew 7:12
(3) Matthew 5:43-48; 25:31; 7:21
(4) Matthew 23:23 Luke 11:42
(5) Hastings, Dictionary of the Bible Vol III p.74
Matthew 5:21-48
(6) Warmingham, Lecture March 26, 1930

(1) had its day. He believes in summaries of the law
 in which it is at once comprehended and transcended.
 He presents a positive new standard of life from
 which legislation is absent. He distinguishes within
 the law between weightier matters and more trivial
 ones, and he expressly and forcefully criticized the
 law as it was interpreted in the conscience and
 practice of his countrymen. (2)

From the study of these points we may conclude
 first of all, that Jesus was familiar with the law.
 He was not content merely to receive the traditional
 teachings of school, but took the time and trouble
 to familiarize himself with the law and times
 of his people. This is shown also by the fact that
 in his own home town and elsewhere he was invited
 into the synagogues to read and comment on the
 scriptures until the rising tide of opposition
 prevented it. (3)

(1) Luke 10:16; Matthew 1:12
 (2) Matthew 7:12
 (3) Matthew 23:23-28; Luke 11:42
 (4) Matthew 23:23; Luke 11:42
 (5) Dictionary of the Bible, Vol III p. 74
 (6) Matthew 7:12-14
 Lectures March 26, 1930

The next clearly evident point is that Jesus kept the Law. In all the charges against him there are none that suggest his violation of the ethical and spiritual demands of life. ⁽¹⁾ Jesus fulfills the Law in his own personal life. He was the realization of the ideal which the Law contemplated. He was a perfectly righteous man, and it was righteousness which the Law demanded and aimed to ⁽²⁾ secure.

Moreover, his attitude at his baptism would indicate that he was a conscious observer of the essential laws of his religion. Even more completely than the rich young ruler was he able to say, "All these things have I kept from my youth." ⁽³⁾

From the keeping of the Law, together with his reading of the Law, evidently comes his penetrating insight into the truer meanings of it. He did not repudiate the Judaistic laws, customs, and beliefs,

(1) Matthew 9:14-17; Mark 2:18-20; Luke 5:33-39 (fasting)
Matthew 12:1-14; Mark 2: 23-3:6; Luke 6:1-11;
13:10-17; 14:1-6. (Working on the Sabbath)
(2) Stevens, The Theology of the New Testament p.19
(3) Luke 18:21

The next clearly evident point is that Jesus kept the law. In all the charges against him there are none that suggest his violation of the ethical and spiritual demands of life. Jesus fulfilled the law in his own personal life. He was the realization of the ideal which the law contemplated. He was a perfectly righteous man, and it was righteousness which the law demanded and aimed to secure.

Moreover, his attitude as his Father would indicate that he was a conscious abuser of the essential laws of his religion, even more completely than the rich young ruler whose side to say, "All these things have I kept from my youth."

From the keeping of the law, together with his keeping of the law, evidently comes his penetrating insight into the true meanings of it. He did not repudiate the Judaic laws, customs, and beliefs,

(1) Matthew 9:14-17; Mark 2:18-20; Luke 5:33-35 (fasting)
 Matthew 12:1-14; Mark 3:23-27; Luke 11:14-15
 13:10-17; 14:1-6 (working on the Sabbath)
 (2) Stevens, The Theory of the New Testament, p. 19
 (3) Luke 18:11

but developed the spiritual truths in them and insisted upon their inner meanings. (1) This deeper meaning of the Law is evidenced in the passages on forgiveness of sin, (2) association with sinners, (3) attitude toward fasting, (4) working on the Sabbath, (5) and his teachings about divorce. (6)

Here then is a person who not only kept the Law, but asked questions of it until he knew that the prohibitions of the Law were but the negative devices for achieving and conserving the fundamental values of life.

His appreciation of these essential laws is further shown by the way he deepened them and applied them to similiar circumstances. For example, he took the commandment, "Thou shalt not kill," and made it include anger, (7) He judged that "not to commit adultery" forbids even impure desire. (8)

-
- (1) Graves, What Did Jesus Teach p.60
(2) Matthew 9:2-8; Mark 2:1-12; Luke 5:17-26
(3) Matthew 9:9-13; Mark 2:13-17; Luke 5:13-32
(4) Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39
(5) Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5
(6) Matthew 19:3-12; Mark 10:2-12
(7) Matthew 5:21-26
(8) Matthew 5:27-30

but developed the spiritual truths in them and insisted upon their inner meaning. This deeper meaning of the law is evidenced in the passages on forgiveness of sin, association with sinners, attitude toward fasting, working on the Sabbath, and his teachings about divorce.

Here then is a person who not only kept the law, but asked questions of it until he knew that the prohibitions of the law were but the negative devices for achieving and conserving the fundamental values of life.

His appreciation of these essential laws is further shown by the way he responded to them and applied them to similar circumstances. For example, he took the commandment, "Thou shalt not kill," and made it include sperm. He judged that "not to commit adultery" forbids even lustful desires.

-
- (1) Genesis, West 22:1-26; Luke 2:1-7
 - (2) Matthew 9:9-13; Mark 2:13-17; Luke 5:13-26
 - (3) Matthew 9:9-13; Mark 2:13-17; Luke 5:13-26
 - (4) Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39
 - (5) Matthew 12:1-8; Mark 3:2-6; Luke 6:1-5
 - (6) Matthew 12:7-12; Mark 3:1-6
 - (7) Matthew 5:21-28
 - (8) Matthew 5:27-30

He says that divorce makes an adulteress of a woman and that a mere certificate of divorcement cannot alter it. (1) A person must not swear at all, (2) never return evil for evil but always turn the other cheek (3) and love not only your neighbors but your enemies as well. (4)

But while it seems quite clear that Jesus in the ethical intensity of his life lived in terms of the deeper spirit of the Law and the prophets, his treatment of ritual, institutional and personal regulations is another matter. It must be remembered that Jesus aroused the bitter antagonism of the Sadducees and the Pharisees and was put to death by them. While specific reasons for his condemnation are given as blasphemy and treason (5) yet there can be no question that throughout his career charges of laxity and of violations of the ceremonial laws and traditions were brought against him. Among these charges were the following: contamination by

-
- (1) Matthew 5:31-32;
 - (2) Matthew 5:33-37.
 - (3) Matthew 5:38-44.
 - (4) Matthew 5:33-37.
 - (5) Matthew 26: 65-66; Mark 14:64

He says that divorce makes an address of a woman
 and that a mere certificate of divorce cannot
 (1) (2)
 after it. A person must not swear at all, never
 return evil for evil but always turn the other
 cheek and love not only your neighbors but your
 enemies as well. (3) (4)

But while it seems quite clear that Jesus
 is the ethical intensity of his life lived in terms
 of the deeper spirit of the law and the prophets,
 his treatment of ritual, institutional and personal
 regulations is another matter. It must be remembered
 that Jesus accused the bitter antagonists of the
 Sadducees and the Pharisees and was put to death by
 them. While specific reasons for his condemnation
 are given as blasphemy and treason yet there can
 be no question that throughout his career he was
 of laxity and of violations of the ceremonial laws
 and traditions were brought against him. Among
 these charges were the following: condemnation by

-
- (1) Matthew 23:1-38
 - (2) Matthew 23:1-38
 - (3) Matthew 23:1-38
 - (4) Matthew 23:1-38
 - (5) Matthew 23:1-38

(1)
contact with the unclean; eating with unwashed
(2) hands; violation of the Sabbath regulations; (3)
(4)
failure to fast regularly; and when these
incidents are examined closely we discover that
all of them are cases due to emergencies. The
leper came of his own accord to the place where
Jesus was, publicans and sinners heard his teachings
and responded to them, the violations of the Sabbath
are violations of the meticulous rules governing the
matter of actual labor, but in the interest of urgent
human need, and the eating with unwashed hands was
due perhaps to lack of conveniences or the carelessness
of his hosts or disciples. In the house of
Simon, the Pharisee, for example, we notice that
water was not provided at the door. (5) So that while
we must admit frankly that from the point of view
of rigid Judaism, such regulations as were involved
in the cases noted, Jesus did violate, yet this is
very far from proving that he was a deliberate and
habitual violater of the customs of his people.

-
- (1) Matthew 26:6; Mark 14:3.
(2) Matthew 15:3; Mark 7:2.
(3) Matthew 15:11-20; Mark 7:15.
(4) Matthew 11:18-19; Luke 7:33-34.
(5) Luke 7:36-50.

(1) contact with the unclean; eating with unwashed
 hands; violation of the Sabbath regulations; (2)
 failure to fast regularly; and when these
 incidents are examined closely we discover that
 all of them are cases due to emergencies. The
 latter case of his own record to the place where
 Jesus was, publicans and sinners heard his teaching
 and responded to them, the violation of the Sabbath
 are violations of the religious rules governing the
 matter of actual labor, but in the interest of urgent
 human need, and the eating with unwashed hands was
 due perhaps to lack of conveniences on the outside
 need of his hosts or disciples. In the house of
 Simon, the Pharisee, for example, we notice that
 water was not provided at the door. So that while
 we must admit frankly that from the point of view
 of rigid Judaism, such regulations as were involved
 in the cases noted Jesus did violate, yet this is
 very far from proving that he was a deliberate and
 habitual violator of the customs of his people.

-
- (1) Matthew 23:6; Mark 14:5.
 - (2) Matthew 15:2; Mark 7:2.
 - (3) Matthew 23:11-12; Mark 7:15.
 - (4) Matthew 11:18-19; Luke 7:33-34.
 - (5) Luke 7:38-39.

The intense antagonism of the Sadduces and the Pharisees may be partly due to these minor laxities or omissions, but it would seem that the deeper reason for their bitterness is the truth and fearlessness with which he differentiated between the weightier matters of the Law and the traditions of men, and the intensity with which he denounced their manifest hypocrisy. It would be unfair and unwarranted to assume that Jesus regularly ate with unwashed hands or habitually violated the Sabbath, or continually refrained from the demands of fasting.

Especially is this true since we have such explicit statements as these: "When therefore thou doest alms, sound not a trumpet before thee, as do the hypocrites in the market-place and the synagogue and in the streets, that they may have glory of men. When thou doest alms let not thy left hand know what thy right hand doeth;" ⁽¹⁾ "When ye pray ye shall not be as the hypocrites; for they love to stand and pray in

(1) Matthew 6:2-3

The intense antagonism of the Goddess and
 the Pharaoh may be partly due to these minor
 fixities or ambivalences, but it would seem that the
 deeper reason for their bitterness is the fact that
 the Pharaohs with which he differentiated between the
 religious beliefs of the law and the traditions of
 men, and the intensity with which he denounced their
 godless hypocrisy. It would be unfair and unwarranted
 to assume that these peculiarities are with unswerving
 hands or habitually violated the taboos, or continually
 retreated from the demands of feeling.

Especially in this time since we have seen
 explicit statements to that effect: "When therefore thou
 doest this, sound not a trumpet before thee, as do the
 hypocrites in the synagogues and in the streets, that they may have glory of men. When
 thou doest this, thou shalt not be like unto them: for they love to stand and pray in
 public, that they may be seen of men: but thou shalt not be like unto them: for they love to stand and pray in
 secret, that they may be secret of men, and their Father who is in heaven will reward them." (Mt. 23: 1-9)

(1) Matthew 6:5-9

the synagogues and on the corners of streets, that
they may be seen of men; ⁽¹⁾ "Moreover, when ye fast,
be not like the hypocrites, of a sad countenance;
but thou, when thou fastest, anoint thy head and wash
thy face; ⁽²⁾ These do not read like repudiations
but rather like emphases on the spirit in which all
religious practices are to be formed as over against
the self-assertive and hypocritical show of the Scribes
and Pharisees.

One has but to read the incidents recorded
in Matthew fifteen, namely the controversy over
tradition, to find a clear evidence of this contention.
In retort to the charge that his disciples were
violating the traditions of the Elders he is reported
as saying: "Why do ye also transgress the commandment
of God because of your tradition? For God said,
'Honour your father and your mother; and, he that
speaketh evil of father or mother, let him die the
death! But ye say, Whosoever shall say to his father

(1) Matthew 6:5
(2) Matthew 6:16-17.

the synagogue and on the corners of streets, that
 they may be seen of men; ⁽¹⁾ Moreover, when ye fast,
 be not like the hypocrites, of a sad countenance;
 but fast, when thou fastest, anoint thy head and wash
 thy face; ⁽²⁾ these do not need like regulations
 but rather like express on the spirit in which all
 religious practices are to be formed as ever against
 the self-assertive and hypocritical show of the scribes
 and Pharisees.

One has but to read the incidents recorded
 in Matthew fifteen, namely the controversy over
 tradition, to find a clear evidence of this condition.
 In report to the charge that his disciples were
 violating the traditions of the Elders he is reported
 as saying: "Why do ye also transgress the commandment
 of God because of your tradition? For God said,
 Honour your father and your mother; and he that
 speaketh evil of father or mother, let him die the
 death! But ye say, Whosoever shall say to his father

(1) Matthew 6:5
 (2) Matthew 23:5-7

or his mother, that wherewith thou mightest have been profited by me is given to God; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoureth me with their lips; but their heart is far from me; but in vain do they worship me, teaching as their doctrine the precepts of men."⁽¹⁾

The twenty-third chapter of Matthew is a denunciation of the spirit of hypocrisy but it is at the same time an enunciation of the weightier attitudes of the Spirit. "Woe unto you, Scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the Law, judgment and mercy and faith. But these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain the gnat and swallow the camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited

(1) Matthew 15:3-9 cf Mark 7:6-9.

of his mother, that wherewith thou mightest have been
 glorified by me is given to God; he shall not honour
 his father, and ye have made void the word of God
 because of your tradition. Ye hypocrites, will ye
 lavish property of you, saying, This people honour
 us with their lips; but their heart is far from us;
 but in vain do they worship me, teaching as their
 doctrine the precepts of men.

(1)

The twenty-third chapter of Matthew is a
 denunciation of the spirit of hypocrisy and it is
 at the same time an enumeration of the weightier mat-
 ters of the Spirit. "For unto you, Pharisees and scrib-
 es, hypocrites! for ye tithe mint and anise and
 cummin, and have left undone the weightier matters
 of the law, judgment and mercy and faith. But these
 ye ought to have done, and not to have left the
 other undone. Ye blind guides, which strain the gnat
 and swallow the camel. For unto you, Pharisees and
 scribes, hypocrites! for ye eye like unto white

(1) Matthew 23:2-9 of Mark 7:6-9.

sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also appear outwardly as righteous unto men, but inwardly ye are full of
(1)
hypocrisy and iniquity."

It seems fair to say then, that in reference to all ceremonial, social and personal regulations, Jesus' personal attitude seeks and stresses value above form and places human need above institutional regulations.

Jesus and
the Prophets.

We take up now the
attitude of Jesus toward the
second great section of Hebrew Scriptures, namely
the Prophets. The prophetic religion of the Old
Testament formed the basis for all of Jesus'
teaching and thinking. He seems to have desired
nothing more than to fulfill the prophetic religion
(2)
of his people.

(1) Mathhew 23: 23-28

(2) Bundy, The religion of Jesus

The fact that he himself became a prophet is abundant evidence of their influence over him. In him the best of the prophets lived again, Amos, Hosea, Micah, Isaiah and Jeremiah. He is even called by the same names as some of them: for example, he is called Elijah, John the Baptist, and Jeremiah.

He emulated the life of the prophets and took their outlook into his own life, but at the same time he transformed and deepened their teachings. The prophetic elements in Jesus' life and work are so clear that they need hardly to be pointed out. He belongs among the prophets because of his religious teaching and thinking. He gives us Israel's great confession of its prophetic faith, "Hear, O Israel; the Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." To this he adds the correlate on religion as righteousness, "Thou shalt love thy

-
- (1) Ibid
 - (2) Mark 6:15
 - (3) Matthew 16:14
 - (4) Ibid
 - (5) Mark 12:29-30

The fact that he himself became a prophet is
 abundant evidence of their influence over him. In
 his the best of the prophets lived again, Amos, Hosea,
 Micah, Isaiah and Jeremiah. He is even called by
 the same names as some of them: for example, he is
 called Elijah, John the Baptist, and Jeremiah.

He studied the life of the prophets and
 took their outlook into his own life, but at the
 same time he transferred and deepened their teachings.
 The prophetic elements in Jesus' life and work are
 so clear that they need hardly to be pointed out. He
 belongs among the prophets because of his religious
 teaching and thinking. He gives us Israel's great
 confession of the prophetic faith, "Hear, O Israel;
 the Lord our God, the Lord is one; and thou shalt
 love the Lord thy God with all thy heart, and with
 all thy soul, and with all thy mind, and with all
 thy strength." To this he adds the commandment on
 relation as righteousness, "Thou shalt love thy

-
- (1) Luke 1:1-4
 - (2) Mark 6:12
 - (3) Matthew 10:14
 - (4) Luke 1:1-4
 - (5) Mark 12:29-30

neighbor as thyself." (1) Jesus declares that these are the two great commandments; both of these are the conclusions of the religion of the prophets. (2)

There is no evidence that he was unfamiliar with any part of the Old Testament; but we have evidence that he was deeply versed in the writings of the prophets. (3) It is more than possible that stories about them were current in his day and as he read or heard the stories of Amos and Hosea, Isaiah and Jeremiah, they inspired him and became his heroes. At any rate he quoted from them, (4) and at other times referred directly to them. (5) apart from his direct reflections of prophetic utterances, the whole of his religious attitude is prophetic. He confronts the official and organized religion of his time with a skepticism that comes straight from the spirit of the prophets. (6)

(1) Mark 12:31

(2) Bundy, The Religion of Jesus p.33

(3) Matthew 9:13; 12:7 10:35; 23:23. Mark 7:6-7
Luke 4:17-19.

(4) Hosea 6:6 in Matthew 9:13; 12:7.
Isaiah 29:13 in Mark 7:6-7; and Isaiah 61:1-2
in Luke 4:17-19.

(5) Micah 7:6 in Matthew 10:35; Micah 6:8 in Matt. 23:23

(6) Bundy, The Religion of Jesus. p.34

The fact that he alluded to the heroic suffering of the prophets is further evidence of the stimulating power they had for him. When facing the problems and hardships of his life he referred to the prophets, "rejoice and be exceeding glad, for so persecuted they the prophets which were before you."⁽¹⁾ Also at the time of the Transfiguration, when he realizes what is soon to become of him, he appeals to the Law and the Prophets.⁽²⁾ It is not at all improbable that the fifty-third chapter of Isaiah, and other references to the suffering servant, became his chief inspiration at this time to say nothing of the heroic sufferings and death of Jeremiah himself.

The religion of Jesus was that of the canonical prophets deepened and developed.⁽³⁾ His sources of religious knowledge are prophetic, born of deep, inner conviction. He feels that he was called of God and assigned a very definite task

(1) Matthew 5:12

(2) Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36.

(3) Workman, Jesus the Man and Christ the Spirit p.152

The fact that he refused to do this
 suffering of the prophets is further evidence of
 the situation power they had for him. When
 facing the prospect and hardship of his life he
 referred to the prophets, "rejoice and be exceedingly
 glad, for so persecuted they the prophets which
 are before you." (1)
 Transfiguration, when he realized what is soon to
 befall him, he speaks to the law and the
 prophets. It is not at all probable that the
 fifty-third chapter of Isaiah, and other references
 to the suffering servant, became his chief
 inspiration at this time to say nothing of the
 heroic sufferings and death of Jeremiah himself.

The religion of Jesus was that of the
 (2)
 canonical prophets expanded and developed. His
 sources of religious knowledge are prophetic,
 born of deep, inner conviction. He feels that he
 was called of God and assigned a very definite task

(1) Matthew 23:35; Mark 9:13; Luke 11:49-51.
 (2) Worship, Jesus the Man and Christ the Spirit, p. 134

in behalf of the divine cause, and it is in the light
(1)
of a passage in Isaiah that he interprets for him-
(2)
self this call and commission. In the whole of
(3)
his religious consciousness Jesus was prophetic.

Jesus completed the work of the Prophets.
They led in the universalizing and defining and
refining of the idea of God as Father, and had
expanded the ideas of Brotherhood; but Jesus went
(4)
on from their stopping point and finished the task.

Jesus gets at the inner sense of the
Prophet's meaning. For example, "I desire mercy and
(5)
not sacrifice." He not merely quotes Hosea, but it
is plain that he has found the very heart of the man
(6)
and his message. Similarly, when he reads Isaiah
(7)
in the Synagogue at Nazareth he lays hold of a
great passage, and brings out with emphasis its value

-
- (1) Isaiah 6:1-2
(2) Luke 4:16-21
(3) Bundy, The Religion of Jesus p.37
(4) Luke 10:25-37 Hinsdale, Jesus as a Teacher.p.101-102
(5) Matthew 9:13 from Hosea 6:6.
(6) Matthew 12:7 from Hosea 6:6
(7) Luke 4:17

(1) and its promise. His denunciation of the Pharisees (2) and the parable of the Husbandman (3) were also inspired by the denunciatory speeches of Isaiah; and as in the case with the Law, so with the Prophets, he scrutinizes them until he finds their fundamental meanings.

A further emphatic evidence of the manner in which he took up into his life the principles and the ideals of the prophets is the manner in which he cleansed the Temple, uttering the words of Jeremiah, "My house shall be called a house of prayer, but ye make it a den of robbers." (4) And finally there is his institution of what is known as the Lord's Supper as a symbol of the new covenant soon to be consummated in his death. (5)

Of course the proof of all proofs as to the vital influence of the prophets in the religious life of Jesus lies in the self-commitment of Jesus

-
- (1) Glover, The Jesus of History p.60
(2) Matthew 23; Mark 12:38-40; Luke 20:45-47.
(3) Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19.
(4) Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48
(5) Luke 22:20

(1) and its promise. His denunciation of the Pharisees
 (2) and the people of the Pharisees were also inspired
 by the denunciations of Isaiah; and as in
 the case with the law, so with the prophets, no
 denunciations were until he took their fundamental
 meanings.

Further explicit evidence of the manner in
 which he took up into his life the principles and
 the ideals of the prophets is the manner in which
 he cleansed the Temple, using the words of
 Jeremiah, "My house shall be called a house of pray-
 ers but ye make it a den of robbers," and finally
 there is his indication of what is known as the
 Lord's Supper as a symbol of the new covenant soon
 to be consummated in his death.

Of course the great of all points as to the
 vital influence of the prophets in the religious
 life of Jesus lies in the self-sacrifice of Jesus

(1) Glover, The Jesus of History, p. 60
 (2) Matthew 23; Mark 12:13-17; Luke 11:15-19.
 (3) Matthew 21:12-13; Mark 11:15-18; Luke 19:45-48.
 (4) Matthew 21:12-13; Mark 11:15-18; Luke 19:45-48.
 (5) Luke 22:19

to the Kingdom of God, inherited from the prophets and Apocalyptists of old but one which he in turn deepened and expanded. This we treat in the next chapter.

THESE VIEWS OF THE KINGDOM OF GOD.

Jesus' conception of the Kingdom of God
throws a clear light on his personal religion. There
are at least three views of it which he might have
taken. The first is, that since he was a son of his
age and race, he looked forward to the establishment
of a temporal

CHAPTER II.

himself as King, but in
the Old Testament there is the hope of a future
Ruler who would establish a world-wide kingdom. (1)

In the second place, he might have shared the current
idea and apocalyptic hopes, and expected and taught
the speedy coming of the Kingdom of God, and the
establishment of a supernatural kingdom. (2)

The Pharisees and certain leaders of Judaism, the
textual prophets that the Kingdom of God would be
irrevocably established. His third view might be
that he expected and worked for the establishment of
a world-wide spiritual kingdom, in which God alone
should rule. Later in the Old Testament the hope

(1) Isaiah 60:1
(2) Daniel 2:44

II. SUMMARY

JESUS' IDEA OF THE KINGDOM OF GOD.

Jesus' conception of the Kingdom of God throws a clear light on his personal religion. There are at least three views of it which he might have taken. The first is, that since he was a son of his age and race, he looked forward to the establishment of a temporal kingdom, with himself as King, for in the Old Testament there is the hope of a human (1) Messiah who would establish a world-wide kingdom. In the second place, he no doubt shared the current ideas and apocalyptic hopes, and expected and taught his speedy second coming, and the miraculous (2) establishment of a supernatural kingdom. Among the Pharisees and educated leaders of Judaism, the belief prevailed that the kingdom of God would be miraculously established. His third view might be that he expected and worked for the establishment of a world-wide spiritual kingdom in which God alone should rule. Later in the Old Testament the human

(1) Isaiah 6:5
(2) Daniel 2:44

ISSUES' IDEA OF THE KINGDOM OF GOD.

Jesus' conception of the Kingdom of God
throws a clear light on his personal religion. There
are at least three views of it which he might have
taken. The first is, that since he was a son of his
age and race, he looked forward to the establishment
of a temporal kingdom, with himself as King, for in
the Old Testament there is the hope of a human
(1) Messiah who would establish a world-wide kingdom.
In the second place, he no doubt shared the current
ideas and eschatological hopes, and expected and taught
his speedy second coming, and the miraculous
(2) establishment of a supernatural kingdom. Among
the Pharisees and expected leaders of Israel, the
belief prevailed that the Kingdom of God would be
miraculously established. His third view might be
that he expected and worked for the establishment of
a world-wide spiritual kingdom in which God alone
should rule. Later in the Old Testament the human

(1) Isaiah 61:1
(2) Daniel 7:14

King and the Messiah completely disappear. Jehovah alone reigns over all nations and races. His rule is to be just, merciful and unending.⁽¹⁾ In the ensuing study it will be found that the last view is the one that eventually predominates in the life of Jesus.

Jesus took up his ministry with the cry that the Kingdom of God was at hand;⁽²⁾ and the idea that the Kingdom was approaching is the basic idea of his teaching.⁽³⁾ If Jesus had been asked to analyze his teaching and indicate the most important item, it would probably have been his announcement of the near approach of the Kingdom of God.⁽⁴⁾ Like his own people the kingdom is the object of Jesus' hope.⁽⁵⁾ In his baptism Jesus became finally certain of his Messianic vocation,⁽⁶⁾ and in the Temptation in the wilderness he definitely renounced the political or worldly idea of that vocation.⁽⁷⁾ He expected the

(1) Kent, Life and Teachings of Jesus pp.158-160
Psalms 24,29,47,95-100.

(2) Matthew 4:17

(3) Bousset, Jesus p.71

(4) Case, Jesus p.419

(5) Deissmann, Religion of Jesus and Faith of Paul p.115

(6) Matthew 3:17; Mark 1:11; Luke 3:22

(7) Matthew 4:1-11; Mark 1:12-13; Luk^ø 4:1-13.

Manson, Christ's View of the Kingdom of God. p.72

Kingdom as a reward for the righteous, but the popular legal idea of reward is in his mind deepened into (1) the glorious conception of a gift of grace.

The Kingdom of God was always a Kingdom of righteousness to the Jews, and of peace, whatever else it may have been. (2) For Jesus the Kingdom of God included this, but for him it was something larger, because more spiritual than the Jewish state had ever been. Jesus' idea of the Kingdom had its basis in the Old Testament but it rose above that conception and above popular ideas. He proclaimed (3) it as something new and distinctive.

Definition of the term. Jesus never tried to define the term, Kingdom of God. The rule of God is perhaps the best meaning for it. It (4) is God's rule in the minds, hearts and wills of men.

The popular idea and hope of the Kingdom is

-
- (1) Deissmann, Religion of Jesus and Faith of Paul. p.115
(2) Raskdall, Conscience and Christ p. 292
(3) Stevens, The Theology of the New Testament p.31
Mark 1:15
(4) Kent, Life and Teachings of Jesus. p.166

the starting point for Jesus. Like John the Baptist, he expects the Kingdom to come as a result of a divine act. It would be inaugurated by a day of judgment. The apocalyptic form and hope finds expression in fuller form in the thirteenth chapter of Mark and the corresponding sections in Matthew and Luke.

Moreover in the earlier stages of his ministry at least, it would seem that Jesus was Hebrew to the extent that he considered that the kingdom was essentially for the "lost sheep of the house of Israel."⁽¹⁾

Deissmann holds the opinion that Jesus saw the Kingdom for all mankind and so he makes Jesus the instigator of home and foreign missions.⁽²⁾ This seems to be a reading into the Gospel records of subsequent developments that came to pass as a result of the life and teachings of Jesus. There are a few scattered incidents of individuals from among the Gentiles exercising faith in him and deriving the benefits from

(1) Matthew 15:25

(2) Deissmann, Religion of Jesus and Faith of Paul p.118

the starting point for Jesus. Like John the Baptist, he expects the Kingdom to come as a result of a divine act. It would be inaugurated by a day of judgement. The eschatological form and hope finds expression in other forms in the thirteenth chapter of Mark and the corresponding sections in Matthew and Luke.

Moreover, in the earlier stages of his ministry at least, it would seem that Jesus was Hebrew to the extent that he considered that the Kingdom was essentially for the "lost sheep of the house of Israel."

Believers hold the opinion that Jesus was the Kingdom for all mankind and so he makes Jesus the initiator of hope and eternal salvation. This seems to be a reading into the Gospel records of subsequent developments that came to pass as a result of the life and teachings of Jesus. There are a few scattered incidents of individuals from among the Gentiles exercising faith in him and deriving the benefits from

(1) Matthew 13:25
 (2) Believers, Initiation of Jesus and Acts of Paul, p. 118

it as for example the Syrophenician woman,⁽¹⁾ and
the woman of Samaria,⁽²⁾ and the centurion's servant,⁽³⁾
whom he healed. It would be nearer the truth to
say that Jesus in the main did his work within the
limits of the Jewish outlook and transcended then,
perhaps, unconsciously, through the intensity of
his life and ethical teachings. We note here a few
of the outstanding features of his teachings con-
cerning the Kingdom.

Qualifications
for
Membership.

The Kingdom is a compen-
sation for distress, calamity,
and want because it is a spirit-
ual treasure.⁽⁴⁾ Jesus idea of the Kingdom of God
was that it was a community whose members were to be
in a new sense righteous.⁽⁵⁾ Participation in it must
be dependent upon the inner conditions of life.
Membership in the Kingdom could be assured only on
the basis of individual righteousness. They should

(1) Mark 7:26

(2) John 4:9

(3) Matthew 8:5-13. Luke 7:1-10.

(4) Stevens, The Theology of the New Testament p.34

(5) Walker, The Teaching of Jesus and the Jewish
Teaching of his day. p.123

now live the very same kind of life they would live
(1)
in the new age. Jesus insisted upon the need for
freedom from the things of this world for one who
wishes to fit himself for life in the world to
(2)
come.

God's will must be done among men. We
find a hint of the nature of the Kingdom in the
Lord's prayer. "Thy Kingdom come, Thy will be done,
as in heaven, so on earth." (3)
The second petition is
(4)
merely an explanation of the first.

The Kingdom is a universal one. It is for
all who fulfill the spiritual conditions of partici-
pating. Jesus taught that membership in the Kingdom
was dependent upon certain ethical and spiritual
qualities. Humility, meekness, desire for right-
(5) (6)
(7) (8) (9)
eousness, mercifulness, purity of heart, and

-
- (1) Case, Jesus p.436
(2) Ibid p.434
(3) Matthew 6:10
(4) Stevens, The Theology of the New Testament p.34
(5) Matthew 5:3; Luke 6:20
(6) Matthew 5:5
(7) Matthew 5:6
(8) Matthew 5:7
(9) Matthew 5:8

(1)
peacemaking are the characteristics of those who
(2)
may participate in the Kingdom of God.

That the Kingdom is worth working for is
shown in the parables of the treasure hid in the
field, (3) and that of the merchant seeking goodly
(4)
pearls.

The Kingdom It has been said that Jesus'
soon to teaching was eschatological and
appear. that his ethical teachings were
merely incidental. However his teachings seem to
take consideration of both sides; ^{on} one hand we see
him preaching that the "Kingdom of God is within
you," (5) also that the "Kingdom of God is at hand." (6)
And at the same time he preaches that the Kingdom is
(7)
coming in the future.

According to some, the expectation of an
immediate end on the part of Jesus is proved by

-
- (1) Matthew 5:9
(2) Stevens, The Theology of the New Testament p.33
(3) Matthew 13:44
(4) Matthew 13:45-46 Stevens, Theology of the N.T. p. 36
(5) Luke 17:21
(6) Matthew 3:2; 4:17; 10:7. Mark 1:15 Luke 21:31
(7) Mark 6:26-29

(1) preaching and the characteristics of those who
(2) may participate in the Kingdom of God.

That the Kingdom is worth working for is
shown in the parable of the treasure hid in the
field, and that of the merchant seeking costly
pearls.

The Kingdom
soon to
appear.
teaching was eschatological and
that his ethical teachings were
merely incidental. However his teachings seem to
take consideration of both sides; one hand to see
his preaching that the "Kingdom of God is within
you," also that the "Kingdom of God is at hand."
And at the same time he preaches that the Kingdom is
coming in the future.

According to some, the expectation of an
immediate end on the part of Jesus is proved by

-
- (1) Matthew 2:2
 - (2) Stevens, The Theology of the New Testament, p. 25
 - (3) Matthew 13:44
 - (4) Matthew 13:45-46 Stevens, Theology of the N.T., p. 26
 - (5) Luke 17:21
 - (6) Matthew 3:2; 4:17; 10:7. Mark 1:15. Luke 9:21
 - (7) Mark 6:25-29

certain, clear distinct sayings, ⁽¹⁾ and also by the whole tone of his preaching about the future. ⁽²⁾ On certain occasions he assured his audience that the Kingdom would come in their time. When he was sending out his disciples as missionaries he told them to announce the coming ⁽³⁾ of the Kingdom.

This varied language of Jesus about the Kingdom is best explained by supposing him to have taken a broad view of its nature and progress. He thought of the Kingdom as already present, but in its fuller development it was still in the future. ⁽⁴⁾ If Jesus expected a sudden judgment in the near future, that does not need to destroy the truth or value of his ethical teaching; the moral idea is fundamentally the same, however short or long a time the world is to last.

The Kingdom a Growing
thing coming in the future.

The Kingdom of
God is not something

(2) Mark 9:1; 13:30; Matthew 10:23.

(2) Bousset, Jesus p. 75

(3) Matthew 9:7

(4) Stevens, The Theology of the N.T. p. 40

(1) certain, clear distinct sayings, and also by the
 (2) whole tone of his preaching about the future. On
 certain occasions he seemed his audience that the
 Kingdom would come in their time. When he was
 sending out his disciples as missionaries he told
 (3) them to announce the coming of the Kingdom.

This varied language of Jesus about the
 Kingdom is best explained by supposing him to have
 taken a broad view of its nature and progress. He
 thought of the Kingdom as already present, but in
 (4) its fuller development it was still in the future.
 It Jesus expected a sudden judgment in the near
 future, that need not need to destroy the truth or
 value of his ethical teaching; the moral idea is
 fundamentally the same, however short or long a
 time the world is to last.

The Kingdom of
 God is not something
 that comes in the future.
 The Kingdom is growing

-
- (2) Mark 9:1; 13:30; Matthew 10:42
 - (3) Bonhoeffer, Jesus, p. 72
 - (4) Matthew 9:17
 - (4) Stevens, The Theology of the N.T., p. 40

finished and ready for us, but a huge task for the present and the future, according to other authorities. The Kingdom is still to come. (1)

The Kingdom is a growing affair. The parables are illustrations of this. It is likened unto the slow and mysterious growth of the seed-grain when it is planted in the earth. (2) The parable of the mustard seed shows the great results that come from small beginnings. (3) Again he compares the Kingdom to leaven to show the tendency of the Kingdom to permeate society. (4) He said the development of the Kingdom was like the growth of corn, "first the blade, then the ear, then the full corn in the ear." (5) These illustrations show that he meant a spiritual domain whose extension would be quiet, like the spread of leaven, and its progress slow like the growth of a tree, and natural like the development

-
- (1) Deissmann, Religion of Jesus and Faith of Paul p.121
(2) Mark 6:26-29
(3) Matthew 13:31-33 Mark 4:31-32 Luke 13:19
(4) Matthew 13:33 Luke 13:31
(5) Mark 4:28
Stevens, Teachings of Jesus p.49

finished and ready for us, but a new task for the present and the future, according to other authorities. The Kingdom is still to come.

The Kingdom is a growing entity. The parables are illustrations of this. It is likened unto the sowing of seed. The parable of the wheat and the tares shows the great harvest that comes from the Kingdom. He also compares the Kingdom to yeast. He says the Kingdom is like the growth of yeast, first the blade, then the ear, then the full corn in the ear. These illustrations show that he meant a spiritual domain whose extension would be quiet, like the growth of yeast, and its progress also like the growth of a tree, and natural like the development

-
- (1) Matthew 13:31-32 Luke 13:18-19
 - (2) Matthew 13:33 Luke 13:20-21
 - (3) Matthew 13:34 Luke 13:22
 - (4) Matthew 13:35 Luke 13:23
 - (5) Matthew 13:36 Luke 13:24
 - (6) Matthew 13:37 Luke 13:25
 - (7) Matthew 13:38 Luke 13:26
 - (8) Matthew 13:39 Luke 13:27
 - (9) Matthew 13:40 Luke 13:28
 - (10) Matthew 13:41 Luke 13:29
 - (11) Matthew 13:42 Luke 13:30
 - (12) Matthew 13:43 Luke 13:31
 - (13) Matthew 13:44 Luke 13:32
 - (14) Matthew 13:45 Luke 13:33
 - (15) Matthew 13:46 Luke 13:34
 - (16) Matthew 13:47 Luke 13:35
 - (17) Matthew 13:48 Luke 13:36
 - (18) Matthew 13:49 Luke 13:37
 - (19) Matthew 13:50 Luke 13:38
 - (20) Matthew 13:51 Luke 13:39
 - (21) Matthew 13:52 Luke 13:40
 - (22) Matthew 13:53 Luke 13:41
 - (23) Matthew 13:54 Luke 13:42
 - (24) Matthew 13:55 Luke 13:43
 - (25) Matthew 13:56 Luke 13:44
 - (26) Matthew 13:57 Luke 13:45
 - (27) Matthew 13:58 Luke 13:46
 - (28) Matthew 13:59 Luke 13:47
 - (29) Matthew 13:60 Luke 13:48
 - (30) Matthew 13:61 Luke 13:49
 - (31) Matthew 13:62 Luke 13:50
 - (32) Matthew 13:63 Luke 13:51
 - (33) Matthew 13:64 Luke 13:52
 - (34) Matthew 13:65 Luke 13:53
 - (35) Matthew 13:66 Luke 13:54
 - (36) Matthew 13:67 Luke 13:55
 - (37) Matthew 13:68 Luke 13:56
 - (38) Matthew 13:69 Luke 13:57
 - (39) Matthew 13:70 Luke 13:58
 - (40) Matthew 13:71 Luke 13:59
 - (41) Matthew 13:72 Luke 13:60
 - (42) Matthew 13:73 Luke 13:61
 - (43) Matthew 13:74 Luke 13:62
 - (44) Matthew 13:75 Luke 13:63
 - (45) Matthew 13:76 Luke 13:64
 - (46) Matthew 13:77 Luke 13:65
 - (47) Matthew 13:78 Luke 13:66
 - (48) Matthew 13:79 Luke 13:67
 - (49) Matthew 13:80 Luke 13:68
 - (50) Matthew 13:81 Luke 13:69
 - (51) Matthew 13:82 Luke 13:70
 - (52) Matthew 13:83 Luke 13:71
 - (53) Matthew 13:84 Luke 13:72
 - (54) Matthew 13:85 Luke 13:73
 - (55) Matthew 13:86 Luke 13:74
 - (56) Matthew 13:87 Luke 13:75
 - (57) Matthew 13:88 Luke 13:76
 - (58) Matthew 13:89 Luke 13:77
 - (59) Matthew 13:90 Luke 13:78
 - (60) Matthew 13:91 Luke 13:79
 - (61) Matthew 13:92 Luke 13:80
 - (62) Matthew 13:93 Luke 13:81
 - (63) Matthew 13:94 Luke 13:82
 - (64) Matthew 13:95 Luke 13:83
 - (65) Matthew 13:96 Luke 13:84
 - (66) Matthew 13:97 Luke 13:85
 - (67) Matthew 13:98 Luke 13:86
 - (68) Matthew 13:99 Luke 13:87
 - (69) Matthew 13:100 Luke 13:88
 - (70) Matthew 13:101 Luke 13:89
 - (71) Matthew 13:102 Luke 13:90
 - (72) Matthew 13:103 Luke 13:91
 - (73) Matthew 13:104 Luke 13:92
 - (74) Matthew 13:105 Luke 13:93
 - (75) Matthew 13:106 Luke 13:94
 - (76) Matthew 13:107 Luke 13:95
 - (77) Matthew 13:108 Luke 13:96
 - (78) Matthew 13:109 Luke 13:97
 - (79) Matthew 13:110 Luke 13:98
 - (80) Matthew 13:111 Luke 13:99
 - (81) Matthew 13:112 Luke 13:100
 - (82) Matthew 13:113 Luke 13:101
 - (83) Matthew 13:114 Luke 13:102
 - (84) Matthew 13:115 Luke 13:103
 - (85) Matthew 13:116 Luke 13:104
 - (86) Matthew 13:117 Luke 13:105
 - (87) Matthew 13:118 Luke 13:106
 - (88) Matthew 13:119 Luke 13:107
 - (89) Matthew 13:120 Luke 13:108
 - (90) Matthew 13:121 Luke 13:109
 - (91) Matthew 13:122 Luke 13:110
 - (92) Matthew 13:123 Luke 13:111
 - (93) Matthew 13:124 Luke 13:112
 - (94) Matthew 13:125 Luke 13:113
 - (95) Matthew 13:126 Luke 13:114
 - (96) Matthew 13:127 Luke 13:115
 - (97) Matthew 13:128 Luke 13:116
 - (98) Matthew 13:129 Luke 13:117
 - (99) Matthew 13:130 Luke 13:118
 - (100) Matthew 13:131 Luke 13:119

of corn; yet it was to be pervasive and transforming, and it was due not merely to the work of man in planting the seed, but to God, who constantly nurtured and fostered it. (1)

The Kingdom of God began in his own religious experience, then became realized in the group of his disciples, and little by little, like leaven and seeds, it was spread over the world. (2) From the parables given above, the natural inference is that Jesus expected a season of sowing and a long period of development before the time of full fruition should arrive. (3)

The Kingdom
is in
You.

The crowning feature
in Jesus' description of the
characteristics of the

Kingdom of God is found in the phrase, "Behold the Kingdom of God is within you." (4) This shows that he rejected the popular, nationalistic conception of

-
- (1) Kent, Life and Teachings of Jesus p.161
(2) Stokes, What Jesus Christ Thought of Himself.p.60
(3) Workman, Jesus the Man and Christ the Spirit pl45
(4) Luke 17:20-21

of down; yet it was to be pervasive and transformative,
 and it was due not merely to the work of men in
 planting the seed, but to God, who constantly nurtured
 and looked it.

The Kingdom of God is not a political
 enterprise, then became realized in the group of his
 disciples, and it is by little, like leaven and yeast,
 it was spread over the world. For the purposes
 given above, the natural inference is that Jesus
 expected a season of sowing and a long period of
 development before the time of His final return
 (2)
 arrive.

The Kingdom
 is in
 You.
 The primary feature
 in Jesus' description of the
 characteristics of the
 Kingdom of God is found in the phrase, "Behold, the
 Kingdom of God is within you." This phrase has been
 rejected by the popular, nationalistic conception of

(1) Jesus' Life and Teachings of Jesus p. 161
 (2) Jesus' Kingdom (London: P. D. Collier, 1908)
 (3) Jesus' Kingdom (London: P. D. Collier, 1908)
 (4) Luke 17:20-21

the Kingdom of God and taught that it was individual
(1)
and spiritual and within the heart of man.

The Kingdom of God was to Jesus neither
exclusively internal nor external; neither exclusively
present nor future. It was a spiritual ideal which
he created, based on doing the will of God, and which
he made the center of his preaching especially in
(2)
the Sermon on the Mount and in the parables.

Thus it would seem that while Jesus undoubtedly held a more limited apocalyptic view of the coming kingdom yet through the clearness and intensity of his ethical teachings, through his own feeling of consciousness, and through his discernment of the vital connection between the life which he was inaugurating with the life in the Kingdom to come, he virtually transcended the apocalyptic limits. His view may better be described as "transmuted eschatology."

-
- (1) Kent, Life and Teachings of Jesus p.162-163
(2) Stokes, What Jesus Christ Thought of Himself.p.59

the Kingdom of God and taught that it was individual
(1)

The Kingdom of God was to Jesus neither
exclusively internal nor external; neither exclusively
present nor future. It was a spiritual ideal which
he created, based on doing the will of God, and which
he made the center of his preaching especially in
(2)
the region of the world and in the parables.

Thus it would seem that while Jesus undoubtedly
held a more limited eschatologic view of the
coming Kingdom yet through the vision and intensity
of his ethical teaching, through his own feeling
of consciousness, and through his discernment of the
vital connection between the life which he was living
and the life in the Kingdom to come, he
virtually transcended the eschatologic limits. His
view may better be described as "transcended
eschatology."

(1) Hunt, Life and Teachings of Jesus, p. 122-123
(2) Stokes, What Jesus Taught: Thoughts of Himself, p. 22

Thus far we have looked into certain structural factors in the personal religion of Jesus; our final study of the elements which made up his religion will be of his prayer-life.

Thus far we have looked into certain aspects
and factors in the personal religion of Jesus; our
next study of the elements which made up his
religion will be of his prayer-life.

THE SPIRITUAL LIFE OF ISRAEL

Prayer is the act by which the individual
tries to relate his soul and life to God. It is not
only believed in prayer, but he also does not
pray, and he prays himself. (1)

CHAPTER III

... to gain a knowledge
of the inner life of Israel and how
... in his prayer life. In the Old Testament
... the praying position; Jesus Christ points out that
... in relating the parable about it. (2)

Jesus saw that a praying people in the
... of his life to God. (3)
... Israel's prayer life under the
... without reservation that
... contact with the Spirit of

-
- (1) ... The Spirit of God ...
 - (2) ...
 - (3) ...
 - (4) ...

CHAPTER III

THE PRAYER LIFE OF JESUS

Prayer is the act by which man definitely tries to relate his soul and life to God. Jesus not only believed in prayer, but he also told men to pray, and he prayed himself. (1) Among the most important sources from which to gain a knowledge of the inner life of Jesus are those which have been delivered to us concerning his prayer-life. (2) Jesus had a rich prayer life. In his times prayer was a popular thing. Beside the praying Pharisee stands the praying publican; Jesus himself pointed out this situation in relating the parable about it. (3)

Jesus came from a praying people. In the earliest traditions of his race we find prayer. (4) The high point in Israel's prayer life comes with the great prophets. Almost without exception they are men who are in constant contact with the divine and

-
- (1) Glover, The Jesus of History p.175
Genesis 3; 32:22-32; Deut. 9; I Sam. 2:1-10; 15:11;
I Kings 3:6-9.
- (2) Deissmann, Religion of Jesus and Faith of Paul p.46
- (3) Ibid p.48-49 Luke 18:9
- (4) Bundy, Religion of Jesus P.178

THE PRAYER LIFE OF JESUS

Prayer is the act by which man deliberately
 tries to relate his soul and life to God. Jesus not
 only believed in prayer, but he also told men to
 pray, and he prayed himself. Among the most
 important sources from which to gain a knowledge
 of the inner life of Jesus are those which have
 been believed to us concerning his prayer-life.
 Jesus had a rich prayer life, in various prayer
 was a popular thing. Beside the praying phrases which
 the praying position; Jesus himself pointed out this
 situation in relation to the people about 11.

Jesus came from a praying people. In the earli-
 est traditions of his race we find prayer. The
 high point in Israel's prayer life comes with the
 great prophets. Almost without exception they are
 men who are in constant contact with the divine and

-
- (1) Glover, The Jesus of History p. 175
 Genesis 2: 21-22; Deut. 9: 1-10; 15: 11;
 I Kings 3: 6-9.
 - (2) Dalsgaard, Relation of Jesus and Birth of Paul p. 46
 - (3) Holt, p. 48-49 Luke 10: 9
 - (4) Eddy, Relation of Jesus p. 178

their prayers appear very often in their writings. ⁽¹⁾
The prophets lost power, however, and when the
priests became supreme, prayer-life deteriorated.
Prayer became a duty and a system of formulated
prayers.

Prayer came to Jesus by social inheritance, ⁽²⁾
but he did not pray out of inherited piety alone.
He spoke with his God not only in the old form
prayers which are passed on from generation to
generation, but also in a self-sustaining prayer-life ⁽³⁾
to which the Gospels make frequent reference. He
kept up the spirit rather than the letter of Israel's
prayer traditions. ⁽⁴⁾ For Jesus prayer was not a
traditional religious institution to be engaged in
and observed at certain set hours but the spontaneous ⁽⁵⁾
impromptu practice of an intense personal piety.

Jesus' Prayer
Experience.

Only a few of Jesus
prayers have come down to us,

-
- (1) Hosea: 6:1; 10:12; 14:1. Isaiah 28:16, 30:15; 38:10-20;
40:26-31; 45:6; 48:12; 63:6-64:11. Jeremiah 10:23;
14:1; 15:11, 16; 17:18; 18:20-23; 20:7, 11, 12. Ezra 9:5;
15; Nehemiah 1:5-11; 9:5; Habbakuk 1:2-4, 12-17;
Jonah 2:2-10; Zechariah 13:9.
- (2) Bundy, The Religion of Jesus p.178
- (3) Deissmann, Religion of Jesus and Faith of Paul. p.50
Mark 1:35; 6:46. Luke 6:12; 9:18, 28; 11:1
- (4) Bundy, Religion of Jesus p.178
- (5) Ibid p.194

(1)

their prayers appear very often in their writings. The prophets had power, however, and when the priests became supreme, prayer-life deteriorated. Prayer became a duty and a system of formulated prayers.

(2)

Prayer came to Jesus by social inheritance, but he did not pray out of inherited piety alone. He spoke with his God not only in the old form prayers which are passed on from generation to generation, but also in a self-creating prayer-life in which the Gospels make frequent reference. He kept up the spirit prayer even the father of Israel's prayer traditions. For Jesus prayer was not a traditional religious institution to be repeated in and observed at certain set hours but the spontaneous expression of an intense personal piety.

Only a few of Jesus

Jesus' prayer experiences.

prayers have come down to us.

- (1) Hosea: 6:1; 10:15; 12:11; 13:16; 14:1; 15:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:1; 22:1; 23:1; 24:1; 25:1; 26:1; 27:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.
- (2) Isaiah: 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1; 15:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:1; 22:1; 23:1; 24:1; 25:1; 26:1; 27:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.
- (3) Jeremiah: 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1; 15:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:1; 22:1; 23:1; 24:1; 25:1; 26:1; 27:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.
- (4) Ezekiel: 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1; 12:1; 13:1; 14:1; 15:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:1; 22:1; 23:1; 24:1; 25:1; 26:1; 27:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

a total of seven in the first three Gospels. The reason for this is that most of his prayers were in private.⁽¹⁾ The prayers we do have are: the Lord's Prayer;⁽²⁾ from this one we gain a conception of the modest earnestness and humble power of his own praying; "I praise thee, Father."⁽³⁾ This prayer came from his lips when the disciples who had been sent out by him returned rejoicing over their victories. It is a shout of joy and exaltation.⁽⁴⁾ "Simon, Simon I have prayed that your own faith may not fail."⁽⁵⁾ "Abba, Father, if it is possible, let this cup pass from me,"⁽⁶⁾ which was given in the Garden of Gethsemane at the darkest moment. "Father, forgive them,"⁽⁷⁾ which is an intercession showing that Jesus' command to love and pray for our enemies cannot be separated from his personality.⁽⁸⁾ "My God, my God why hast thou forsaken me."⁽⁹⁾ This is a cry of despair, the groan of a martyr.⁽¹⁰⁾ "Father I trust my spirit to Thy hands?"⁽¹¹⁾

-
- (1) Bundy, Religion of Jesus p.195
(2) Matthew 6:9-13; Luke 11:1-4.
Deissmann, Religion of Jesus and Faith of Paul p.63
(3) Matthew 11:25-26; Luke 10:21.
(4) Deissmann, Religion of Jesus and Faith of Paul p.54-55
(5) Luke 22:31-32.
(6) Matthew 26:39-42; Mark 14:36 Luke 22:42
(7) Deissmann, Relig. of Jesus and Faith of Paul p.54-55
(8) Ibid pp.59-62
(9) Matthew 27:46; Mark 15:34
(10) Deissmann, Relig. of Jesus and Faith of Paul p.59-62
(11) Luke 23:46

a total of seven in the first three Gospels. The pas-
 son for this is that most of his prayers were in
 private. The prayers we do have are: the Lord's
 Prayer: This is one we gain a conception of the
 modest earnestness and humble power of his own pray-
 ing; "I praise thee, Father." This prayer came from
 his lips when the disciples who had been sent out by
 him returned rejoicing over their victories. It is
 a shout of joy and exultation. "Simon, Simon
 I have prayed that your own faith may not fail."
 "Father, Father, if it is possible, let this cup pass
 from me, which was given in the garden of Gethsemane
 at the darkest moment. "Father, forgive them," which
 is an intercession showing that Jesus' command to
 love and pray for our enemies cannot be separated from
 his personality. "My God, my God why hast thou for-
 gotten me. This is a cry of despair, the cry of
 a martyr. "Father I trust my spirit to thy hands"

- (1) Matthew 27:46; Mark 15:34
- (2) Matthew 26:42; Mark 14:36; Luke 22:42
- (3) Matthew 26:42; Mark 14:36; Luke 22:42
- (4) Matthew 26:42; Mark 14:36; Luke 22:42
- (5) Matthew 26:42; Mark 14:36; Luke 22:42
- (6) Matthew 26:42; Mark 14:36; Luke 22:42
- (7) Matthew 26:42; Mark 14:36; Luke 22:42
- (8) Matthew 26:42; Mark 14:36; Luke 22:42
- (9) Matthew 26:42; Mark 14:36; Luke 22:42
- (10) Matthew 26:42; Mark 14:36; Luke 22:42
- (11) Matthew 26:42; Mark 14:36; Luke 22:42

is a groan of completion but they are words of victory
(1)
at the same time.

We know that Jesus prayed very often when we
do not have his exact words. It is noticeable that
(2)
in every crisis he resorts to prayer. He prayed at
(3) (4)
his baptism, at Simon's house, after cleansing
(5) (6)
the leper, before choosing the twelve, after
(7) (8)
feeding the five thousand, at Caesarea Philippi,
(9)
at the Transfiguration, at the giving of the Lord's
(11) (12)
Prayer, (10) in Gethsemane, and at the Last Supper.

Prayer is for him a holy matter, so holy that
the world is not allowed to witness it and so
serious that too much is evil. (13) He had absolute faith
that they would be answered and he was undisturbed by
(14)
any shadow of doctrinal reflection.

-
- (1) Deissmann, Relig. of Jesus and Faith of Paul p.59-62
(2) Stokes, What Jesus Christ Thought of Himself p.22
(3) Luke 3:21
(4) Luke 5:16
(5) Matthew 14:23; Mark 6:46
(6) Luke 9:28-29
(7) Matthew 26: 36-44; Mark 14:32-42
(8) Mark 1:35-38
(9) Luke 6:12
(10) Luke 9:18
(11) Luke 11:1
(12) Matthew 26:26; Mark 14:22; Luke 22:17-20
(13) Deissmann, Relig. of Jesus and Faith of Paul p.68
(14) Ibid, p.65

is a sign of completion but they are words of victory
(1) at the same time.

We know that Jesus prayed very often when we

do not have his exact words. It is noticeable that

in every detail he resorted to prayer. He prayed at

his baptism, at Simon's house, after cleansing

the leper, before choosing the twelve, after

feeding the five thousand, at Caesarea Philippi,

at the Transfiguration, at the giving of the Lord's

Supper, (10) in Gethsemane, and at the last supper.

Prayer is for him a holy matter, so holy that

the world is not fit to be so slight as to do so

serious that the world is not fit to be so slight as to do so

that they would be answered and he was undisturbed by

any shadow of earthly temptation.

-
- (1) Gethsemane, Luke 22:41-46; Mark 14:33-36
 - (2) Gethsemane, Luke 22:41-46; Mark 14:33-36
 - (3) Luke 9:18
 - (4) Luke 9:18
 - (5) Matthew 14:23; Mark 6:46
 - (6) Luke 9:18-20
 - (7) Matthew 26:38-44; Mark 14:33-36
 - (8) Mark 1:25-28
 - (9) Luke 6:12
 - (10) Luke 9:18
 - (11) Luke 11:1
 - (12) Matthew 26:38; Mark 14:33; Luke 22:41-46
 - (13) Gethsemane, Luke 22:41-46; Mark 14:33-36
 - (14) Ibid, p. 52

The following points should be noticed about the prayers of Jesus. First, their simplicity; (1) he prays only to God and follows no set plan. Then, they are brief. His longest prayer is known as the Lord's Prayer and consists of only six simple (2) sentences. Next they are basic in character, striking (3) down to the rudiments of religion. They are all prayed prayers, for he does not pray from habit but (4) from impulse. In Jesus prayers we also notice a complete lack of detail; he does not catalogue his needs, nor bargain for his desires but asks in a straight- (5) forward manner for the object at hand. The richness of their content is also to be noted; in his prayers we find only a high order of values. (6) Finally, each prayer has a sublime purpose; he does not pray for (7) mediocre things.

In concluding the section on Jesus' personal prayer experience we find that prayer meant the

-
- (1) Matthew 11:25-26; 26:39-42; Luke 23:34; Mark 15:34.
 - (2) Matthew 6:9-13; Luke 11:1-4
 - (3) Ibid
 - (4) Matthew 27:46; Mark 15:34; Luke 23: 34; 23:46
 - (5) Matthew 6:9-13; Luke 22: 31-32.
 - (6) Matthew 6:9-13
 - (7) Bundy, Religion of Jesus p.196-208

The following points should be noted about the prayers of Jesus. First, their simplicity: (1) he prays only to God and follows no set plan.

Then, they are brief. His longest prayer is known as the Lord's Prayer and consists of only six simple sentences. Next, they are brief in character, bring (2) us down to the rudiments of religion. They are all

prayer prayers, for he does not pray from habit but from impulse. In Jesus' prayers we also notice a complete lack of detail; he does not set forth his needs, (3)

nor bargain for his desires but sets in a straight-forward manner for the object at hand. The richness (4)

of their content is also to be noted; in his prayers we find only a high order of values. Finally, each (5)

prayer has a specific purpose; he does not pray for mediocre things. (6)

In concluding the section on Jesus' personal prayer experience we find that prayer meant to

-
- (1) Matthew 11:25-26; Luke 22:34; Mark 12:34
 - (2) Matthew 6:9-13; Luke 11:1-4
 - (3) Ibid
 - (4) Matthew 27:46; Mark 14:34; Luke 22:34; 23:46
 - (5) Matthew 6:9-13; Luke 11:1-4
 - (6) Matthew 6:9-13
 - (7) Bunney, Religion of Jesus, p. 135-136

following things to him; an expression of need, release of soul, relief of inner pressure, conquest over severe subjective struggle, elevation and enrichment of mind, reinforcement and refreshment of spirit, clarifying of vision, freshened functioning of faith, whetting of will, restoration of courage and confidence, increased consecration and devotion, in other words (1) the energy and the power by which to live and work.

Jesus' Teachings
about prayer.

Jesus' teachings about

prayer are closely connected

with his own prayer experience. His teachings spring logically and psychologically from his personal growth in his filial knowledge and love of God and through his prayers we may find his religious attitude toward God, the Father. Out of his wisdom and love, the heavenly Father will "give good things to those who ask him." Jesus emphasizes the certainty that he who comes to God in a receptive attitude shall surely receive, and implies that the gift, as human

(1) Bundy, The Religion of Jesus. p.208

Following Christ to him; an expression of need,
 release of soul, relief of inner pressure, conquest
 over severe subjective struggles, elevational ascent,
 want of sin, reinforcement and refreshment of spirit,
 clearing of vision, freedom from bondage of habit,
 shedding of self, restoration of course and confidence,
 increased consecration, and devotion, in other words
 (1) the energy and the power by which to live and work.

Jesus' Teachings about prayer

prayer and closely connected
 with his own prayer experience. His teachings spring
 logically and psychologically from his personal
 growth in his filial knowledge and love of God and
 through his prayers we may find his religious attitude
 toward God, the Father. Out of his wisdom and love,
 the heavenly Father will give good things to those
 who ask him. Jesus emphasizes the certainty that
 he who comes to God in a receptive attitude shall
 surely receive, and implies that too little we human

experience demonstrates will far surpass the request. (1)
Jesus had no doubt nor fear about prayer being
answered. He said, "ask and it shall be given you." (2)

There are certain fundamental characteristics
of prayer according to Jesus. First of all it
must be directed to God, (3) it must be a dedication
to the will of God, (4) it is private and personal and
ostentatious (5)
an public prayer is not to be considered, (6) it will
be earnest, (6) it must be brief and to the point, a
persistent pursuit; (7) God is not a reluctant giver, (8)
but he will choose his own time to answer. (8) It
should not be the mechanical reiteration of the heathen (9)
but the steady, earnest concentration on the purpose
with the deeper clarification of the thought as we
come nearer God's presence. (10)

-
- (1) Kent, Life and Teachings of Jesus p.141
(2) Luke 11:9 Glover, Jesus of History p.107
(3) Luke 11:1; Matthew 6:9
(4) Matthew 6:9
(5) Matthew 6:5-6
(6) Luke 18:2; 11:5.
(7) Matthew 6:7-8
(8) Luke 18:7
(9) Matthew 6:7
(10) Glover, Jesus of History p.108

- (1) experience demonstrates the earnestness.
- (2) Jesus had no doubt nor fear about prayer being answered, as said, "and it shall be given you."

There are certain fundamental characteristics

- (1) of prayer according to Jesus. First of all it must be directed to God, it must be a dedication to the will of God, it is private and personal and persistent earnestly; God is not a reluctant giver, but he will choose his own time to answer. It should not be the mechanical repetition of the hearing but the steady, earnest concentration on the purpose with the deeper purification of the heart as we come nearer God's presence.

- (1) Jesus, Life and Teachings of Jesus p. 141
- (2) Luke 11:9-13 Jesus of Nazareth p. 107
- (3) Luke 11:11 Matthew 7:9-10
- (4) Matthew 6:9-13
- (5) Matthew 6:7-13
- (6) Luke 18:1-8 11:2
- (7) Matthew 6:7-13
- (8) Luke 18:1
- (9) Matthew 6:7
- (10) Glover, Jesus of Nazareth p. 138

We have dealt thus far with certain structural factors in the personal religion of Jesus leaving to this point the consideration of his faith in God. We feel that this order of procedure will on the whole throw a more comprehending light on Jesus' thought of God and upon his personal faith in God.

- We have said that for with certain errors -

and factors in the personal religion of Jesus
leaving to this point the consideration of his faith
in God. We feel that this order of procedure will
on the whole throw a more comprehensive light on
Jesus' thought of God and upon his personal faith in
God.

THE LIFE OF JESUS

All of these ideas of God must be interpreted
by the nature of the man; he never stated
that he was God, but he lived as if he were
God to himself, and he was witness of God. (12)
We are not a theologian, yet the conception of God
and the revelation of God is not to be thought
of as a mere theory.

CHAPTER IV.

Jesus considered God as the Father of all
things, and he was the Father of all things
that were in the world; he was the Father of
all things that were in the world, and he was
the Father of all things that were in the world.
(13) Perhaps the greatest thing Jesus did was
to bring us a God that we could understand.

The idea of God's fatherhood above the world
was carried so far by the love of Jesus' that it
was not almost separated from the world. God was
thought of chiefly as a Father of men, and
his relation with men was conceived of as a Father.

(11) Deussen, Life of Jesus and Faith of Jesus, p. 112.
(12) Eusebius, Life and Miracles of Jesus, p. 112.
(13) Deussen, Life of Jesus and Faith of Jesus, p. 112.
(14) Carpenter, Lectures on Jesus, p. 112.

CHAPTER IV

JESUS' THOUGHT OF GOD

All of Jesus' idea of God must be inferences for he never told us what God was; he never proved God; he merely assumed and lived him. He did not lecture about God, he bore witness of God. Jesus was not a theologian, yet his conception of God was fundamental to all that he taught.

Jesus considered God in the same way as thousands before him; the difference is that he took quite seriously what to others had been mere words. Perhaps the greatest thing Jesus did was to bring us a God whom we could respect.

The idea of God's exaltation above the world was carried so far by the Jews of Jesus' time that he was almost separated from the world. God was thought of chiefly as a judge or governor. His relations with men were conceived of in a legal,

-
- (1) Deissmann, Religion of Jesus and Faith of Paul p.44
(2) Kent, Life and Teachings of Jesus p.136
(3) Deissmann, Religion of Jesus and Faith of Paul p.101
(4) Lowstuter, Lecture March 30, 1930

THE THOUGHT OF GOD

All of Jesus' ideas of God must be interpreted for he never told us what God was; he never proved God; he merely assumed and lived him. He did not feature about God, he bore witness of him. Jesus was not a Theologian, yet his conception of God was fundamental to all that he taught.

Jesus considered God in the same way as thousands before him; the difference is that he took things seriously that to others had been mere words. Perhaps the greatest thing Jesus did was to bring us a God whom we could respect.

The idea of God's exaltation above the world was carried so far by the Jews of Jesus' time that he was almost separated from the world. God was thought of chiefly as a Judge or avenger. His relations with men were conceived of in a legal

(1) Belsham, Religion of Jesus and Paul of Tarsus, p. 100
(2) Paul, Life and Teachings of Jesus, p. 130
(3) Belsham, Religion of Jesus and Paul of Tarsus, p. 101
(4) Lawson, Lecture March 20, 1920

(1)
rather than a vital way. He was conceived of as
an Oriental King insistent upon the external proofs
of man's allegiance; (2) but Jesus, as a student of
the Old Testament, had learned to think of God as a
great moral Being, who required righteousness of
his people, as evidenced by the laws he gave them,
but who also was merciful and gracious, and abund-
ant in kindness and faithfulness; one who had not
only an interest in mankind but also a desire that
all men should turn to him and be saved. (3)

When Jesus came he presented a more intense
idea of the way in which men are to find acceptance
with God. (4) He came to make known to men the true
nature of the one eternal God as a loving Father,
holy yet near at hand. (5) God was to him a loving
Father, intrinsically righteous and beneficent. (6)

God as a
Father.

Jesus was brought up

with the strict view that the

-
- (1) Stevens, The Theology of the N.T. p. 11
 - (2) Kent, Life and Teachings of Jesus p.136-137
 - (3) Workman, Jesus the Man and Christ the Spirit p.142
Isaiah 45:21
 - (4) Stevens, The Theology of the N.T. p.13
 - (5) Stokes, What Jesus Christ Thought of Himself p.70
 - (6) Raskdall, Conscience and Christ p.290
Matthew 6:14; 6:26; 7:11

(1) return than a vital way. He was conceived of as
 an Oriental King insistent upon the external proofs
 of men's allegiance; but Jesus, as a student of
 the Old Testament, had learned to think of God as a
 great moral Being, who required righteousness of
 his people, as evidenced by the laws he gave them,
 but who also was merciful and gracious, and aban-
 doned to kindness and forgiveness, one who is not
 only an interest in mankind but also a desire that
 all men should turn to him and be saved. (2)

When Jesus came he presented a more intense
 idea of the way in which men are to find acceptance
 with God. He came to make known to men the true
 nature of the one eternal God as a loving Father,
 who has sent of himself, God was to him a loving
 Father, intrinsically righteous and benevolent. (3)

Jesus was brought up
 with the earlier view that the
 God as a
 Father.

-
- (1) Stevens, The Philosophy of the N.T. p. 11
 - (2) Kent, Life and Teaching of Jesus p. 138-137
 - (3) Weyman, Jesus the Man and Christ the Spirit p. 142
 - (4) Stevens, The Philosophy of the N.T. p. 13
 - (5) Hooker, The Jesus Christ Movement of Maxwell p. 10
 - (6) Mackay, Conscience and Christ p. 290

father was the strict head of the Jewish household, with the children always subject to him; so when he transferred his parental designation to God, he carried over with it the sense of due subordination, as well as that of tender love. (1) In using the term 'Father' for expressing most completely his conception of God, Jesus thinks of the family as most characteristic of the relation between God and man. In the family the sons may be either true or false in their relation to their father. (2) If they love and obey, then they are real sons; if they disrespect him they are not sons in the moral sense, but their actual sonship is still a fact. It is the same in the relation of men to God. (3)

The designation "Father" assumed that those qualities which man learns to know in his fellow-men are found also in God; that it is possible for man to communicate with God and to know him

(2) Matthew 5:16,45,48; 6:1,4,6,8,9,14,15,18,26,32;
7:11,21; 10:20,21,29,32,33; 11:26-27;
12:50; 15:13; 16:17; 18:10,14,19,35; 20:23;
23:9; 25:34; 26:29,30,42,53; 28:19.

Mark 11:10; 13:32; 14:36

Luke: 5:11-32; 2:49; 10:21,22; 11:2,13; 12:30,32;
22:29,42; 23:34,46; 24:49

(1) Stokes, What Jesus Christ Thought of Himself p.22

Matthew 5:45; 6:15

(3) Hastings, Dictionary of the Bible Extra Vol. p.31

father was the strict head of the Jewish household,
 with the children always subject to him; so when
 he transferred his parental designation to God, he
 carried over with it the sense of the adoration,
 as well as that of tender love. In using the term
 'Father' for expressing most completely his conception
 of God, Jesus thinks of the family as most character-
 istic of the relation between God and man. In this
 family the sons may be either true or false. In their
 relation to their father, if they love and obey, then
 they are true sons; if they disregard him they are
 not sons in the natural sense, but their actual sonship
 is still a fact. It is the same in the relation of
 man to God.

The designation 'Father' secured that those
 qualities which man learns to know in his father -
 men are found also in God; that it is possible for
 man to communicate with God and to know him

(2) Hastings, Dictionary of the Bible, Extra Vol. p. 23.
 Matthew 2:15; 5:15; 10:21; 11:27; 13:35; 16:17; 21:13; 23:9; 23:10; 23:12; 23:13; 23:14; 23:15; 23:16; 23:17; 23:18; 23:19; 23:20; 23:21; 23:22; 23:23; 23:24; 23:25; 23:26; 23:27; 23:28; 23:29; 23:30; 23:31; 23:32; 23:33; 23:34; 23:35; 23:36; 23:37; 23:38; 23:39; 23:40; 23:41; 23:42; 23:43; 23:44; 23:45; 23:46; 23:47; 23:48; 23:49; 23:50; 23:51; 23:52; 23:53; 23:54; 23:55; 23:56; 23:57; 23:58; 23:59; 23:60; 23:61; 23:62; 23:63; 23:64; 23:65; 23:66; 23:67; 23:68; 23:69; 23:70; 23:71; 23:72; 23:73; 23:74; 23:75; 23:76; 23:77; 23:78; 23:79; 23:80; 23:81; 23:82; 23:83; 23:84; 23:85; 23:86; 23:87; 23:88; 23:89; 23:90; 23:91; 23:92; 23:93; 23:94; 23:95; 23:96; 23:97; 23:98; 23:99; 24:1; 24:2; 24:3; 24:4; 24:5; 24:6; 24:7; 24:8; 24:9; 24:10; 24:11; 24:12; 24:13; 24:14; 24:15; 24:16; 24:17; 24:18; 24:19; 24:20; 24:21; 24:22; 24:23; 24:24; 24:25; 24:26; 24:27; 24:28; 24:29; 24:30; 24:31; 24:32; 24:33; 24:34; 24:35; 24:36; 24:37; 24:38; 24:39; 24:40; 24:41; 24:42; 24:43; 24:44; 24:45; 24:46; 24:47; 24:48; 24:49; 24:50; 24:51; 24:52; 24:53; 24:54; 24:55; 24:56; 24:57; 24:58; 24:59; 24:60; 24:61; 24:62; 24:63; 24:64; 24:65; 24:66; 24:67; 24:68; 24:69; 24:70; 24:71; 24:72; 24:73; 24:74; 24:75; 24:76; 24:77; 24:78; 24:79; 24:80; 24:81; 24:82; 24:83; 24:84; 24:85; 24:86; 24:87; 24:88; 24:89; 24:90; 24:91; 24:92; 24:93; 24:94; 24:95; 24:96; 24:97; 24:98; 24:99; 25:1; 25:2; 25:3; 25:4; 25:5; 25:6; 25:7; 25:8; 25:9; 25:10; 25:11; 25:12; 25:13; 25:14; 25:15; 25:16; 25:17; 25:18; 25:19; 25:20; 25:21; 25:22; 25:23; 25:24; 25:25; 25:26; 25:27; 25:28; 25:29; 25:30; 25:31; 25:32; 25:33; 25:34; 25:35; 25:36; 25:37; 25:38; 25:39; 25:40; 25:41; 25:42; 25:43; 25:44; 25:45; 25:46; 25:47; 25:48; 25:49; 25:50; 25:51; 25:52; 25:53; 25:54; 25:55; 25:56; 25:57; 25:58; 25:59; 25:60; 25:61; 25:62; 25:63; 25:64; 25:65; 25:66; 25:67; 25:68; 25:69; 25:70; 25:71; 25:72; 25:73; 25:74; 25:75; 25:76; 25:77; 25:78; 25:79; 25:80; 25:81; 25:82; 25:83; 25:84; 25:85; 25:86; 25:87; 25:88; 25:89; 25:90; 25:91; 25:92; 25:93; 25:94; 25:95; 25:96; 25:97; 25:98; 25:99; 26:1; 26:2; 26:3; 26:4; 26:5; 26:6; 26:7; 26:8; 26:9; 26:10; 26:11; 26:12; 26:13; 26:14; 26:15; 26:16; 26:17; 26:18; 26:19; 26:20; 26:21; 26:22; 26:23; 26:24; 26:25; 26:26; 26:27; 26:28; 26:29; 26:30; 26:31; 26:32; 26:33; 26:34; 26:35; 26:36; 26:37; 26:38; 26:39; 26:40; 26:41; 26:42; 26:43; 26:44; 26:45; 26:46; 26:47; 26:48; 26:49; 26:50; 26:51; 26:52; 26:53; 26:54; 26:55; 26:56; 26:57; 26:58; 26:59; 26:60; 26:61; 26:62; 26:63; 26:64; 26:65; 26:66; 26:67; 26:68; 26:69; 26:70; 26:71; 26:72; 26:73; 26:74; 26:75; 26:76; 26:77; 26:78; 26:79; 26:80; 26:81; 26:82; 26:83; 26:84; 26:85; 26:86; 26:87; 26:88; 26:89; 26:90; 26:91; 26:92; 26:93; 26:94; 26:95; 26:96; 26:97; 26:98; 26:99; 27:1; 27:2; 27:3; 27:4; 27:5; 27:6; 27:7; 27:8; 27:9; 27:10; 27:11; 27:12; 27:13; 27:14; 27:15; 27:16; 27:17; 27:18; 27:19; 27:20; 27:21; 27:22; 27:23; 27:24; 27:25; 27:26; 27:27; 27:28; 27:29; 27:30; 27:31; 27:32; 27:33; 27:34; 27:35; 27:36; 27:37; 27:38; 27:39; 27:40; 27:41; 27:42; 27:43; 27:44; 27:45; 27:46; 27:47; 27:48; 27:49; 27:50; 27:51; 27:52; 27:53; 27:54; 27:55; 27:56; 27:57; 27:58; 27:59; 27:60; 27:61; 27:62; 27:63; 27:64; 27:65; 27:66; 27:67; 27:68; 27:69; 27:70; 27:71; 27:72; 27:73; 27:74; 27:75; 27:76; 27:77; 27:78; 27:79; 27:80; 27:81; 27:82; 27:83; 27:84; 27:85; 27:86; 27:87; 27:88; 27:89; 27:90; 27:91; 27:92; 27:93; 27:94; 27:95; 27:96; 27:97; 27:98; 27:99; 28:1; 28:2; 28:3; 28:4; 28:5; 28:6; 28:7; 28:8; 28:9; 28:10; 28:11; 28:12; 28:13; 28:14; 28:15; 28:16; 28:17; 28:18; 28:19; 28:20; 28:21; 28:22; 28:23; 28:24; 28:25; 28:26; 28:27; 28:28; 28:29; 28:30; 28:31; 28:32; 28:33; 28:34; 28:35; 28:36; 28:37; 28:38; 28:39; 28:40; 28:41; 28:42; 28:43; 28:44; 28:45; 28:46; 28:47; 28:48; 28:49; 28:50; 28:51; 28:52; 28:53; 28:54; 28:55; 28:56; 28:57; 28:58; 28:59; 28:60; 28:61; 28:62; 28:63; 28:64; 28:65; 28:66; 28:67; 28:68; 28:69; 28:70; 28:71; 28:72; 28:73; 28:74; 28:75; 28:76; 28:77; 28:78; 28:79; 28:80; 28:81; 28:82; 28:83; 28:84; 28:85; 28:86; 28:87; 28:88; 28:89; 28:90; 28:91; 28:92; 28:93; 28:94; 28:95; 28:96; 28:97; 28:98; 28:99; 29:1; 29:2; 29:3; 29:4; 29:5; 29:6; 29:7; 29:8; 29:9; 29:10; 29:11; 29:12; 29:13; 29:14; 29:15; 29:16; 29:17; 29:18; 29:19; 29:20; 29:21; 29:22; 29:23; 29:24; 29:25; 29:26; 29:27; 29:28; 29:29; 29:30; 29:31; 29:32; 29:33; 29:34; 29:35; 29:36; 29:37; 29:38; 29:39; 29:40; 29:41; 29:42; 29:43; 29:44; 29:45; 29:46; 29:47; 29:48; 29:49; 29:50; 29:51; 29:52; 29:53; 29:54; 29:55; 29:56; 29:57; 29:58; 29:59; 29:60; 29:61; 29:62; 29:63; 29:64; 29:65; 29:66; 29:67; 29:68; 29:69; 29:70; 29:71; 29:72; 29:73; 29:74; 29:75; 29:76; 29:77; 29:78; 29:79; 29:80; 29:81; 29:82; 29:83; 29:84; 29:85; 29:86; 29:87; 29:88; 29:89; 29:90; 29:91; 29:92; 29:93; 29:94; 29:95; 29:96; 29:97; 29:98; 29:99; 30:1; 30:2; 30:3; 30:4; 30:5; 30:6; 30:7; 30:8; 30:9; 30:10; 30:11; 30:12; 30:13; 30:14; 30:15; 30:16; 30:17; 30:18; 30:19; 30:20; 30:21; 30:22; 30:23; 30:24; 30:25; 30:26; 30:27; 30:28; 30:29; 30:30; 30:31; 30:32; 30:33; 30:34; 30:35; 30:36; 30:37; 30:38; 30:39; 30:40; 30:41; 30:42; 30:43; 30:44; 30:45; 30:46; 30:47; 30:48; 30:49; 30:50; 30:51; 30:52; 30:53; 30:54; 30:55; 30:56; 30:57; 30:58; 30:59; 30:60; 30:61; 30:62; 30:63; 30:64; 30:65; 30:66; 30:67; 30:68; 30:69; 30:70; 30:71; 30:72; 30:73; 30:74; 30:75; 30:76; 30:77; 30:78; 30:79; 30:80; 30:81; 30:82; 30:83; 30:84; 30:85; 30:86; 30:87; 30:88; 30:89; 30:90; 30:91; 30:92; 30:93; 30:94; 30:95; 30:96; 30:97; 30:98; 30:99; 31:1; 31:2; 31:3; 31:4; 31:5; 31:6; 31:7; 31:8; 31:9; 31:10; 31:11; 31:12; 31:13; 31:14; 31:15; 31:16; 31:17; 31:18; 31:19; 31:20; 31:21; 31:22; 31:23; 31:24; 31:25; 31:26; 31:27; 31:28; 31:29; 31:30; 31:31; 31:32; 31:33; 31:34; 31:35; 31:36; 31:37; 31:38; 31:39; 31:40; 31:41; 31:42; 31:43; 31:44; 31:45; 31:46; 31:47; 31:48; 31:49; 31:50; 31:51; 31:52; 31:53; 31:54; 31:55; 31:56; 31:57; 31:58; 31:59; 31:60; 31:61; 31:62; 31:63; 31:64; 31:65; 31:66; 31:67; 31:68; 31:69; 31:70; 31:71; 31:72; 31:73; 31:74; 31:75; 31:76; 31:77; 31:78; 31:79; 31:80; 31:81; 31:82; 31:83; 31:84; 31:85; 31:86; 31:87; 31:88; 31:89; 31:90; 31:91; 31:92; 31:93; 31:94; 31:95; 31:96; 31:97; 31:98; 31:99; 32:1; 32:2; 32:3; 32:4; 32:5; 32:6; 32:7; 32:8; 32:9; 32:10; 32:11; 32:12; 32:13; 32:14; 32:15; 32:16; 32:17; 32:18; 32:19; 32:20; 32:21; 32:22; 32:23; 32:24; 32:25; 32:26; 32:27; 32:28; 32:29; 32:30; 32:31; 32:32; 32:33; 32:34; 32:35; 32:36; 32:37; 32:38; 32:39; 32:40; 32:41; 32:42; 32:43; 32:44; 32:45; 32:46; 32:47; 32:48; 32:49; 32:50; 32:51; 32:52; 32:53; 32:54; 32:55; 32:56; 32:57; 32:58; 32:59; 32:60; 32:61; 32:62; 32:63; 32:64; 32:65; 32:66; 32:67; 32:68; 32:69; 32:70; 32:71; 32:72; 32:73; 32:74; 32:75; 32:76; 32:77; 32:78; 32:79; 32:80; 32:81; 32:82; 32:83; 32:84; 32:85; 32:86; 32:87; 32:88; 32:89; 32:90; 32:91; 32:92; 32:93; 32:94; 32:95; 32:96; 32:97; 32:98; 32:99; 33:1; 33:2; 33:3; 33:4; 33:5; 33:6; 33:7; 33:8; 33:9; 33:10; 33:11; 33:12; 33:13; 33:14; 33:15; 33:16; 33:17; 33:18; 33:19; 33:20; 33:21; 33:22; 33:23; 33:24; 33:25; 33:26; 33:27; 33:28; 33:29; 33:30; 33:31; 33:32; 33:33; 33:34; 33:35; 33:36; 33:37; 33:38; 33:39; 33:40; 33:41; 33:42; 33:43; 33:44; 33:45; 33:46; 33:47; 33:48; 33:49; 33:50; 33:51; 33:52; 33:53; 33:54; 33:55; 33:56; 33:57; 33:58; 33:59; 33:60; 33:61; 33:62; 33:63; 33:64; 33:65; 33:66; 33:67; 33:68; 33:69; 33:70; 33:71; 33:72; 33:73; 33:74; 33:75; 33:76; 33:77; 33:78; 33:79; 33:80; 33:81; 33:82; 33:83; 33:84; 33:85; 33:86; 33:87; 33:88; 33:89; 33:90; 33:91; 33:92; 33:93; 33:94; 33:95; 33:96; 33:97; 33:98; 33:99; 34:1; 34:2; 34:3; 34:4; 34:5; 34:6; 34:7; 34:8; 34:9; 34:10; 34:11; 34:12; 34:13; 34:14; 34:15; 34:16; 34:17; 34:18; 34:19; 34:20; 34:21; 34:22; 34:23; 34:24; 34:25; 34:26; 34:27; 34:28; 34:29; 34:30; 34:31; 34:32; 34:33; 34:34; 34:35; 34:36; 34:37; 34:38; 34:39; 34:40; 34:41; 34:42; 34:43; 34:44; 34:45; 34:46; 34:47; 34:48; 34:49; 34:50; 34:51; 34:52; 34:53; 34:54; 34:55; 34:56; 34:57; 34:58; 34:59; 34:60; 34:61; 34:62; 34:63; 34:64; 34:65; 34:66; 34:67; 34:68; 34:69; 34:70; 34:71; 34:72; 34:73; 34:74; 34:75; 34:76; 34:77; 34:78; 34:79; 34:80; 34:81; 34:82; 34:83; 34:84; 34:85; 34:86; 34:87; 34:88; 34:89; 34:90; 34:91; 34:92; 34:93; 34:94; 34:95; 34:96; 34:97; 34:98; 34:99; 35:1; 35:2; 35:3; 35:4; 35:5; 35:6; 35:7; 35:8; 35:9; 35:10; 35:11; 35:12; 35:13; 35:14; 35:15; 35:16; 35:17; 35:18; 35:19; 35:20; 35:21; 35:22; 35:23; 35:24; 35:25; 35:26; 35:27; 35:28; 35:29; 35:30; 35:31; 35:32; 35:33; 35:34; 35:35; 35:36; 35:37; 35:38; 35:39; 35:40; 35:41; 35:42; 35:43; 35:44; 35:45; 35:46; 35:47; 35:48; 35:49; 35:50; 35:51; 35:52; 35:53; 35:54; 35:55; 35:56; 35:57; 35:58; 35:59; 35:60; 35:61; 35:62; 35:63; 35:64; 35:65; 35:66; 35:67; 35:68; 35:69; 35:70; 35:71; 35:72; 35:73; 35:74; 35:75; 35:76; 35:77; 35:78; 35:79; 35:80; 35:81; 35:82; 35:83; 35:84; 35:85; 35:86; 35:87; 35:88; 35:89; 35:90; 35:91; 35:92; 35:93; 35:94; 35:95; 35:96; 35:97; 35:98; 35:99; 36:1; 36:2; 36:3; 36:4; 36:5; 36:6; 36:7; 36:8; 36:9; 36:10; 36:11; 36:12; 36:13; 36:14; 36:15; 36:16; 36:17; 36:18; 36:19; 36:20; 36:21; 36:22; 36:23; 36:24; 36:25; 36:26; 36:27; 36:28; 36:29; 36:30; 36:31; 36:32; 36:33; 36:34; 36:35; 36:36; 36:37; 36:38; 36:39; 36:40; 36:41; 36:42; 36:43; 36:44; 36:45; 36:46; 36:47; 36:48; 36:49; 36:50; 36:51; 36:52; 36:53; 36:54; 36:55; 36:56; 36:57; 36:58; 36:59; 36:60; 36:61; 36:62; 36:63; 36:64; 36:65; 36:66; 36:67; 36:68; 36:69; 36:70; 36:71; 36:72; 36:73; 36:74; 36:75; 36:76; 36:77; 36:78; 36:79; 36:80; 36:81; 36:82; 36:83; 36:84; 36:85; 36:86; 36:87; 36:88; 36:89; 36:90; 36:91; 36:92; 36:93; 36:94; 36:95; 36:96; 36:97; 36:98; 36:99; 37:1; 37:2; 37:3; 37:4; 37:5; 37:6; 37:7; 37:8; 37:9; 37:10; 37:11; 37:12; 37:13; 37:14; 37:15; 37:16; 37:17; 37:18; 37:19; 37:20; 37:21; 37:22; 37:23; 37:24; 37:25; 37:26; 37:27; 37:28; 37:29; 37:30; 37:31; 37:32; 37:33; 37:34; 37:35; 37:36; 37:37; 37:38; 37:39; 37:40; 37:41; 37:42; 37:43; 37:44; 37:45; 37:46; 37:47; 37:48; 37:49; 37:50; 37:51; 37:52; 37:53; 37:54; 37:55; 37:56; 37:57; 37:58; 37:59; 37:60; 37:61; 37:62; 37:63; 37:64; 37:65; 37:66; 37:67; 37:68; 37:69; 37:70; 37:71; 37:72; 37:73; 37:74; 37:75; 37:76; 37:77; 37:78; 37:79; 37:80; 37:81; 37:82; 37:83; 37:84; 37:85; 37:86; 37:87; 37:88; 37:89; 37:90; 37:91; 37:92; 37:93; 37:94; 37:95; 37:96; 37:97; 37:98; 37:99; 38:1; 38:2; 38:3; 38:4; 38:5; 38:6; 38:7; 38:8; 38:9; 38:10; 38:11; 38:12; 38:13; 38:14; 38:15; 38:16; 38:17; 38:18; 38:19; 38:20; 38:21; 38:22; 38:23; 38:24; 38:25; 38:26; 38:27; 38:28; 38:29; 38:30; 38:31; 38:32; 38:33; 38:34; 38:35; 38:36; 38:37; 38:38; 38:39; 38:40; 38:41; 38:42; 38:43; 38:44; 38:45; 38:46; 38:47; 38:48; 38:49; 38:50; 38:51; 38:52; 38:53; 38:54; 38:55; 38:56; 38:57; 38:58; 38:59; 38:60; 38:61; 38:62; 38:63; 38:64; 38:65; 38:66; 38:67; 38:68; 38:69; 38:70; 38:71; 38:72; 38:73; 38:74; 38:75; 38:76; 38:77; 38:78; 38:79; 38:80; 38:81; 38:82; 38:83; 38:84; 38:85; 38:86; 38:87; 38:88; 38:89; 38:90; 38:91; 38:92; 38:93; 38:94; 38:95; 38:96; 38:97; 38:98; 38:99; 39:1; 39:2; 39:3; 39:4; 39:5; 39:6; 39:7; 39:8; 39:9; 39:10; 39:11; 39:12; 39:13; 39:14; 39:15; 39:16; 39:17; 39:18; 39:19; 39:20; 39:21; 39:22; 39:23; 39:24; 39:25; 39:26; 39:27; 39:28; 39:29; 39:30; 39:31; 39:32; 39:33; 39:34; 39:35; 39:36; 39:37; 39:38; 39:39; 39:40; 39:41; 39:42; 39:43; 39:44; 39:45; 39:46; 39:47; 39:48; 39:49; 39:50; 39:51; 39:52; 39:53; 39:54; 39:55; 39:56; 39:57; 39:58; 39:59; 39:60; 39:61; 39:62; 39:63; 39:64; 39:65; 39:66; 39:67; 39:68; 39:69; 39:70; 39:71; 39:72; 39:73; 39:74; 39:75; 39:76; 39:77; 39:78; 39:79; 39:80; 39:81; 39:82; 39:83; 39:84; 39:85; 39:86; 39:87; 39:88; 39:89; 39:90; 39:91; 39:92; 39:93; 39:94; 39:95; 39:96; 39:97; 39:98; 39:99; 40:1; 40:2; 40:3; 40:4; 40:5; 40:6; 40:7; 40:8; 40:9; 40:10; 40:11; 40:12; 40:13; 40:14; 40:15; 40:16; 40:17; 40:18; 40:19; 40:20; 40:21; 40:22; 40:23; 40:24; 40:25; 40:26; 40:27; 40:28; 40:29; 40:30; 40:31; 40:32; 40:33; 40:34; 40:35; 40:36; 40:37; 40:38; 40:39; 40:40; 40:41; 40:42; 40:43; 40:44; 40:45; 40:46; 40:47; 40:48; 40:49; 40:5

intimately. He gave the term 'Father' a reality and a personal content that made his teaching a new message to men. He took from the term all national limitations and interpreted it universally. (1) He regarded God as a loving heavenly Father, impartial as well as benevolent, who makes his sun to rise on the evil and the good, and sends rain on the just and on the unjust. (2) The fact that Jesus calls God Father gives us a clue to his religion.

Jesus had no right to call God Father unless we can draw inferences as to what he meant. From the preceding study we conclude that Jesus considered him in every way as a normal Father, one who wants to take care of his children. (3) The father of the Prodigal shows one character of the God, compassion. One to whom we may pray and be sure that our prayers are being heard. It is not strange that God should listen to our prayers, for it is the custom of fathers to listen to their children when they are

(1) Kent, Life and Teachings of Jesus p.138
(2) Workman, Jesus the Man p.142
(3) Luke 15:11-32

incisely. He gave the term 'Father' a reality
 and a personal content that made his teaching a new
 resource to men. He took from the term all national
 (1)
 limitations and interpreted it universally. He
 presented God as a loving heavenly Father, impartial
 as well as benevolent, who makes his son to rise
 on the evil and the good, and sends rain on the
 just and on the unjust. (2)
 The fact that Jesus calls
 God Father gives us a clue to his religion.

Jesus had no right to call God Father unless
 we can draw inferences as to what he meant, from the
 preceding study we conclude that Jesus considered
 him in every way as a normal Father, one who wants
 (3)
 to take care of his children. The Father of the
 (4)
 (5)
 (6)
 (7)
 (8)
 (9)
 (10)
 (11)
 (12)
 (13)
 (14)
 (15)
 (16)
 (17)
 (18)
 (19)
 (20)
 (21)
 (22)
 (23)
 (24)
 (25)
 (26)
 (27)
 (28)
 (29)
 (30)
 (31)
 (32)
 (33)
 (34)
 (35)
 (36)
 (37)
 (38)
 (39)
 (40)
 (41)
 (42)
 (43)
 (44)
 (45)
 (46)
 (47)
 (48)
 (49)
 (50)

(1) John, 1:11 and 1:12 p. 118
 (2) John, 1:13 p. 118
 (3) John 1:11-12

asking for things. God will answer all prayers in one form or another; he knows what is good for us and will give us what we need. (1)

God as King.

The other familiar term

with which Jesus described God was that of King, or Lord. It is implied in the phrase "The Kingdom of God." (2) God, in Jesus' teaching is thoroughly personal. This is seen particularly in the fact that in the Jewish thought of his time, the idea of God as King was central; to Jesus the Fatherhood of God makes the divine Kingship wholly attractive, imparting to it a really loving character. (3) In Jesus' use of the two terms, Father and King, they are closely related and supplement each other. The Fatherhood of God implies a world-wide brotherhood. The idea of a universal fraternity in which all are united in loyalty to a common King is also ^{the} essence

(1) Matthew 7:7 5:45.

(2) Kent, Life and Teachings of Jesus p.139

Matthew 6:33; 12:28; 21:31,43;

Mark 1:15; 4:26; 9:1,47; 10:14,25; 12:34; 14:25; 15:43

Luke 4:43; 6:20; 7:28; 8:1,10; 9:2,11,60; 10:9;

11:2; 19:11; 21:31; 22:16; 22:18; 23:51.

(3) Walker, The Teachings of Jesus and the Jewish Teachings of His Day. p.81

Matthew 11:27

asking for things. God will answer all prayers in
one form or another; he knows what is good for us
(1)
and will give us what we need.

God as King.
The other familiar term
with which Jesus described God was
that of King, or Lord. It is implied in the phrase
(2)
"The Kingdom of God." God, in Jesus' teaching is
thoroughly personal. This is seen particularly in
the fact that in the Jewish thought of his time,
the idea of God as King was central; to Jesus the
Fatherhood of God makes the divine kinship really
attractive, imparting to it a really loving character.
(3)
In Jesus' use of the two terms, Father and King, they
are closely related and supplement each other. The
Fatherhood of God implies a world-wide brotherhood.
The idea of a universal fraternity in which all are
united in loyalty to a common King is also essential

(1) Matthew 7: 7-8; 21:43;
(2) Jesus, Life and Teachings of Jesus, p. 155
Matthew 6: 33; 12:28; 21:43;
Mark 1:15; 4:26; 9:1; 10:14, 25; 12:34; 12:35; 12:42;
Luke 4:43; 6:20; 7:28; 8:1; 10; 9:2; 11, 60; 10:9;
11:1; 12:11; 13:31; 22:18; 22:31;
(3) Walker, The Teachings of Jesus and the Jewish
Teachings of His Day, p. 31.
Matthew 11:27

of his teachings regarding the Kingdom of God. (1)

In experiencing God as the Father, Jesus finds the mercy and friendliness and the comfort of the

living God. (2) In experiencing God as Lord he finds

the majesty and holiness and earnestness of God. (3)

Both motives of the consciousness of God are reflected in the inner religious attitude of Jesus. Before

the Father he stands as Son, with love, trust and joy;

before the Lord he bows himself as the humble servant. (4)

We need to safeguard ourselves against any one-sided apprehension of Jesus' thought of God. We must bear in mind, on the one hand, that he never abrogated the laws of God; nor did he arbitrarily set aside duty to institutional regulations of his day. God was to him Creator, and sovereign of the world and of all life; and before that sovereign will he ever bowed, recognizing the transcendent holiness of God which filled him with reverent awe.

(1) Kent, Life and Teachings of Jesus p. 81
Matthew 11:25; Luke 10:21

(2) References on previous page, (1)

(3) Matthew 4:7,10; 5:33; 11:25; 22:37.
Mark 12:29,30; Luke 4:8,12; 10:21; 10:27

(4) Deissmann, Religion of Jesus and Faith of Paul. p.91
Matthew 10:28

(1) of his teachings regarding the Kingdom of God.

In experiencing God as the Father, Jesus finds the unity and friendliness and the comfort of the living God. In experiencing God as Lord he finds the majesty and holiness and earnestness of God.

Both activities of the consciousness of God are reflected in the inner religious attitude of Jesus. Before the Father he stands as son, with love, trust and joy; before the Lord he bows himself as the humble servant.

The need to safeguard ourselves against any one-sided apprehension of Jesus' thought of God, we must bear in mind, on the one hand, that he never appropriated the law of God; nor did he arbitrarily set aside duty to institutional regulations of his day. God was to his Creator, and sovereign of the world and of all life; and before that sovereign will he ever bow, recognizing the holiness of God which filled him with reverent awe.

-
- (1) Jesus, Life and Teachings of Jesus, p. 81
 - (2) Matthew 11:25; Luke 10:21
 - (3) Matthew 5:7, 10; 2:23; 11:25; 22:37
 - (4) Colossians, Religion of Jesus and Faith of Paul, p. 91

We must remember, moreover, that the ethical principles of the prophets, and the insights he developed from them, were also expressive of the righteous will of God for the righteous lives of his people. We must not in any sense negate all this; yet, in the Fatherliness of God the sovereign ruler of the universe is brought close to man in fatherly goodness and love and in that intimacy of love the higher demands of God's will are joyously taken up.

Jesus' conception of the Kingdom and of God leads logically to his idea of himself. Closely connected with his idea of himself is his life of service. Through this life we shall try to discover his self-consciousness.

We must remember, moreover, that the ethical principles
of the prophets, and the insights he developed from
them, were also expressive of the righteous will
of God for the righteous lives of his people. We
must not in any sense negate all that, yet, in the
Fatherhood of God the sovereign ruler of the universe
is brought close to man in fatherly goodness and
love and in that intensity of love the higher demands
of God's will are joyously taken up.

Jesus' conception of the Kingdom and of God
leads logically to his idea of himself. Closely
connected with his idea of himself is his life of
service. Through this life we shall try to discover
his self-consciousness.

Jesus' Life of Service

Broadly speaking, the entire life of Jesus
was a life of service. The miracles he wrought,
his deeds of kindness, his public utterances and
his teaching to private were all pointed toward
the preparation of his people for the Kingdom of God.

Chapter V.

The first day that Jesus spent in his public
ministry was one of service. On that day he cured
a demoniac, ⁽¹⁾ and healed Simon's wife's mother,
in his first miracle it came as a guest at a wedding
⁽²⁾ feast - he began his ministry of simple human
friendliness. ⁽³⁾

Jesus always had an appeal for Jesus, as
these two people show that they sought him and came
to him, and he was always ready to help them. He
was not afraid of his pity for them, he was a great
sympathizer and was never with compassion towards them. ⁽⁴⁾

(1) Mark 1:21-28.
(2) Mark 6:1-6. Story, Ministry of Jesus p. 21
(3) Matthew 9:10-13; Mark 2:15-17
John 4:46-54; John 11:2-4
John 12:1-8
(4) Matthew 9:13.

Appendix A

JESUS' LIFE OF SERVICE.

Broadly speaking, the entire life of Jesus is a life of service. The miracles he wrought, his deeds of kindness, his public utterances and his teaching in private were all pointed towards the preparation of his people for the Kingdom of God.

The first day that Jesus spent in his public ministry was one of service. On that day he cured a demoniac, ⁽¹⁾ and healed Simon's wife's mother.

In his first miracle at Cana as a guest at a wedding feast ⁽²⁾ he began his ministry of simple human ⁽³⁾ friendliness.

Crowds always had an appeal for Jesus. At times he avoided them but they sought him and came to him, and he was always ready to help them. We often read of his pity for them, "he saw a great multitude and was moved with compassion towards them." ⁽⁴⁾

-
- (1) Mark 1:21-28.
(2) Mark 1:29-31 Bundy, Religion of Jesus p.21
(3) Matthew 11:19; ~~Mark~~ 2:15-17; Luke 15:1-2
Rhees, Life of Jesus of Nazareth p.96
(4) Matthew 14:14.

THE LIFE OF JESUS

Broadly speaking, the entire life of Jesus is a life of service. The miracle he wrought, his deeds of kindness, his public utterances and his teaching in private were all pointed towards the preparation of his people for the Kingdom of God.

The first day that Jesus spent in his public ministry was one of service. On that day he cured a leproser, and healed Simon's wife's mother. In his first miracle at Cana as a guest at a wedding feast he began his ministry of simple human friendliness.

Crowds always had an appeal for Jesus, and they he avoided them but they sought him and came to him, and he was always ready to help them. He often read of his pity for them, he saw a great multitude and was moved with compassion towards them.

-
- (1) Mark 1:21-28
 - (2) Mark 1:29-31
 - (3) Matthew 1:19; Mark 1:19; Luke 1:1-2
 - (4) Gospel, Life of Jesus of Nazareth p. 90

He was concerned about their food and rest. ⁽¹⁾ When even one person went astray he was solicitous for his welfare. This is illustrated by the shepherd of the parable who sought the one lost sheep until he found it and carried it home. ⁽²⁾

His teachings as they bear on the use of wealth throw further light on his attitude toward service. He never denounces wealth as such, but points out the danger into which the inordinate love of money for its own sake leads. The danger, namely, of indifference to or contempt for the poor and needy and the corresponding conclusive and arrogant pride of the wealthy. The rich young ruler is advised to sell his possessions and give to the poor. ⁽³⁾ Zaccheus finds that when he announces he will give half his goods to the poor and return four-fold whatever he may have exacted inordinately from others, that salvation has come into his house. ⁽⁴⁾ And the Sermon on the Mount has specific statements on giving to him that asketh

-
- (1) Mark 8:3; 5:43; Luke 14:12; Matthew 20:9
Glover, Jesus of History p.115-116
(2) Glover, Jesus of History p. 118
(3) Luke 18:22; Matthew 19:21; Mark 10:21.
(4) Luke 19:1-10.

(1)
 He was concerned about their food and rest. When
 even one person went away he was solicitous for his
 welfare. This is illustrated by the shepherd of the
 parable who sought the one lost sheep until he found
 it and carried it home.
 (2)

His teachings as they bear on the use of wealth
 throw further light on his attitude toward service.
 He never denounces wealth as such, but points out the
 danger into which the insatiable love of money for
 its own sake leads. The danger, namely, of indifference
 to or contempt for the poor and needy and the consequent
 pending tentative and arrogant attitude of the wealthy.
 The rich young ruler is advised to sell his possessions
 and give to the poor. (3)
 when he announces he will give half his goods to the
 poor and return four-fold whatever he may have
 excited indignantly from others, that salvation has
 come into his house. and the sermon on the Mount
 has specific statements on giving to him that seeketh

(1) Mark 8:3; Luke 14:12; Matthew 20:9
 Glover, Jesus of Nazareth, p. 112-113
 (2) Glover, Jesus of Nazareth, p. 118
 (3) Luke 18:22; Matthew 19:17; Mark 10:21
 (4) Luke 12:1-10

of thee and lending to him that would borrow;⁽¹⁾ It is the power of wealth to minister to human needs that constitutes its value.

Jesus was interested in children. Mothers brought their children to **Him** to be blessed, and even though he was exceedingly tired, he was kind to them and the words he uttered were characteristic of him: "Suffer the little children to come unto me; forbid them not; for of such is the Kingdom of God."⁽²⁾ He speaks of God's interest in children: "Even so, it is not the will of your father, which is in heaven, that one of these little ones should perish."⁽³⁾ He evidently loves children for their simplicity and intuitive wisdom.⁽⁴⁾

He lays a great deal of stress on tenderness, on kindness to neighbor and stranger. This is illustrated by the parable of the Good Samaritan⁽⁵⁾

(1) Matthew 5:42 Luke 6:30

(2) Mark 10:14; cf. Matthew 19:14. Luke 18:16

(3) Matthew 18:14

(4) Matthew 10:42 Glover, Jesus of History p.126-127

(5) Luke 10:30

(1)
of the end leading to him that would borrow, it
is the power of wealth to minister to human needs
that constitutes its value.

Jesus was interested in children. Mothers
brought their children to him to be blessed, and even
though he was exceedingly tired, he was kind to them
and the words he uttered were characteristic of him:
"Suffer the little children to come unto me; forbid
them not; for of such is the Kingdom of God." He
spoke of God's interest in children: "I want so, it
is not the will of your Father, which is in heaven,
that one of these little ones should perish." He
evidently loved children for their singleness and
inocent wisdom.

He gave a great deal of stress on kindness,
on kindness to neighbor and stranger. This is
illustrated by the parable of the Good Samaritan

-
- (1) Matthew 24:42 Luke 12:30
 - (2) Mark 12:34 of Matthew 19:14 Luke 18:16
 - (3) Matthew 18:14
 - (4) Matthew 10:42 Glover, Jesus of Nazareth p. 126-127
 - (5) Luke 12:30

which was such a surprise to some of the hearers. He admires and advocates the instinctive humanity (1) that helps man if it be only by the swift offer of a cup of cold water.

Speaking more specifically the spirit of service in Jesus is due to three contributing factors: first, the profound belief that the Kingdom of God was at hand and would hold for all people the most satisfying life in harmonious fellowship with God; (2) second, the conviction that human beings were intrinsically worthwhile to God; (3) and third, his personal nature, richly emotional and filled with compassion. (4)

There is an admirable consistency both in the personal conduct as well as in the teachings of Jesus on this matter of service. They throw a white light of revelation upon him. The scene in Nazareth as given by Luke is self-revealing. He is in his own home town and in the Synagogue on the Sabbath Day,

-
- (1) Glover, Jesus of History p.127
(2) Matthew 5:3
(3) Matthew 6:26
(4) Mark 10:14-15.

which was such a surprise to some of the hearers.
 He states and advocates the instinctive humanity
 that helps man. It is he only by the swift offer
 of a cup of cold water.

speaking more specifically the spirit of
 service in Jesus is due to three contributing factors:
 first, the profound belief that the Kingdom of God
 was at hand and would hold for all people the most
 exciting life in harmonious fellowship with God;
 second, the conviction that human beings were intrin-
 sically worshipping to God; and third, his personal
 nature, richly emotional and filled with compassion.

There is an admirable consistency both in
 the personal conduct as well as in the teachings of
 Jesus on this matter of service. They know a single
 light of revelation upon him. The name in Nazareth
 as given by Luke is self-revealing. He is in his
 own home town and in the synagogue on the sabbath day.

-
- (1) Clover, Leaves of History p. 137
 - (2) Matthew 23:23
 - (3) Matthew 23:23
 - (4) Mark 10:41-42

as was his custom; a scroll of the prophets is handed to him with the lesson for the day; he begins to read and the words are as divine words giving significance to his whole life. "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he has sent me to proclaim release to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."⁽¹⁾ Here is a clear piece of self-revelation. He is interpreting his opening career in terms of a commission from God, in terms of a ministry to the needs of men, and in terms of the impending Kingdom of God.

About the middle of his career we find another incident in harmony with the preceding one. The disciples of John the Baptist come with the question, "Are you he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see."⁽²⁾

(1) Luke 4:18-19

(2) Matthew 11:3-4 cf. Luke 7:19-22.

he was his master; a scroll of the prophets is
 handed to him with the lesson for the day; he begins
 to read and the words are as divine words, giving
 significance to his whole life. The Spirit of the
 Lord is upon me, because he anointed me to preach
 good things to the poor; he has sent me to proclaim
 release to the captives, and recovering of sight to
 the blind, and to set at liberty them that are bound,
 to proclaim the acceptable year of the Lord. (1)
 Here is a clear piece of self-revelation. He is interpret-
 ing his opening career in terms of a commission from
 God, in terms of a ministry to the needs of men, and
 in terms of the impending Kingdom of God.

About the middle of his career we find an-
 other incident in harmony with the preceding one.
 The disciples of John the Baptist come with the
 question, "Why do we fast, or look we for
 anything, and Jesus answered and said unto them, Go
 your way and tell John the things which ye do hear and see." (2)

(1) Luke 4:18-19
 (2) Matthew 11:2-4 or Luke 7:18-23

We approach the close of his career on earth and find him busy with the same great teaching; the parable of the Last Judgment enunciates clearly the principle that life is to be judged by the manner and measure in which it has met the needs of other lives. "Then shall the King say to them on his right hand, Come, ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord when saw we thee an hungered, and fed thee? or athirst and gave thee drink? And when saw we thee a stranger and took thee in? or naked and clothed thee? And when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ha ye have done it unto one of the least of these my brethern, ye did it unto me."⁽¹⁾

(1) Matthew 25:34-40

as a person of the class of his order on earth
 and find his way with the same great teaching; the
 words of the last judgment enunciated clearly the
 principle that life is to be judged by the manner and
 measure in which it has met the needs of other lives.
 "Then shall the King say to them on his right hand,
 Come, ye blessed of my Father, inherit the Kingdom
 prepared for you from the foundation of the world;
 for I was an hungered and ye gave me meat; I was
 thirsty and ye gave me drink; I was a stranger and ye
 took me in, naked and ye clothed me; I was sick and
 ye visited me; I was in prison and ye came unto me.
 Then shall the righteous answer him, saying, Lord, when
 saw we thee an hungered, and fed thee? or thirsty
 and gave thee drink? And when saw we thee a stranger
 and took thee in? or naked and clothed thee? And
 when saw we thee sick or in prison and came unto thee?
 And the King shall answer and say unto them, Verily
 I say unto you, Inasmuch as ye have done it unto
 one of the least of these my brethren, ye shall be
 unto me."

(1)

The disciples were slow to learn this lesson, the lure of wealth and the pride of positions were temptations to them. When Jesus once found them disputing among themselves as to who would be greatest in the Kingdom of Heaven, he first pointed out to them that the Kingdom of Heaven was neither to be bought by wealth, nor to be secured by an officer but to be taken possession of with the confidence and faith of a little child; and that greatness in the Kingdom of Heaven was not greatness of position but greatness of service. "But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." (1)

Among the gracious acts that bring his earthly life to a close was the washing of the feet of the disciples as an example of the spirit of loving ministry that should characterize all who would follow him. (2)

(1) Matthew 20: 26b-28. cf. Mark 10:43b-45

(2) John 13: 5-15.

The disciples were slow to learn this lesson, and the love of wealth and the pride of position were temptations to them. When Jesus once found them disputing among themselves as to who would be greatest in the Kingdom of Heaven, he first pointed out to them that the Kingdom of Heaven was not to be sought by wealth, nor to be sought by an office, but to be taken possession of with the meekness and faith of a little child; and that greatness in the Kingdom of Heaven was not greatness of position but greatness of service. But whoever would become great among you shall be your minister; and whoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.

(1)

among the disciples that bring his earthly life to a close was the washing of the feet of the disciples as an example of the spirit of loving ministry that should characterize all who would follow him.

(1) Matthew 20: 26-28. of Mark 10: 43-45
 (2) John 13: 1-17

Looking at this question of service as a whole, it would ^{seem} that, like the concept of the Kingdom of God, the total idea of service moves like a great ellipse about two foci; the needs of the individual and the needs of the Kingdom as an advancing whole. The foregoing selections indicate clearly the central place which the Jews gave to sacrifice and service.

Fearless, devoted, sympathetic, tactful and religious, the character of Jesus turns out as one dominated by the spirit of self-sacrificing service. He embodied the ideas and attainments he wished to produce in others. (1)

We can not stress too emphatically the thought that the kind of service that Jesus exemplified and taught is the service which, in meeting the needs of human beings, intensifies and increases their own intrinsic worth. All this throws light

(1) Graves, What Did Jesus Teach p.38

Looking at this question of service as
 a whole, it would be, like the concept of the
 Kingdom of God, the total idea of service moves
 like a great ellipse about two foci; the needs of the
 individual and the needs of the Kingdom as an
 advancing whole. The foregoing selections indicate
 clearly the central place which the text gave to
 service and service.

service, devoted, sympathetic, helpful and
 religious, the character of Jesus which was one
 dominated by the spirit of self-sacrificing service.
 He embodied the ideal and statements he wished to
 produce in others.

We can not stress too emphatically the
 thought that the kind of service that Jesus exemplified
 was not taught in the service which, in meeting
 the needs of human beings, individuals and nations
 their own intrinsic worth. All this service light

(1) Matthew, 23:23

on the following question, namely the self-consciousness and self-interpretation of Jesus.

Jesus'
Self-consciousness.

If Jesus claimed to be the Messiah, then it is small wonder that he was persecuted. That a prophet and teacher who had dared to criticise the Law and denounce the official explanation of it, should claim to be Messiah, was an insufferable pretension and arrogance.

Keeping his own person so completely in the background, we are not in a position to say exactly what and how he thought of himself except as he was called to be the prophet of the Kingdom of God. (1) He neglects to discuss and bring himself out except to offer himself in service and sacrifice (2) for God's Kingdom.

There is about Jesus both a feeling of dependence as well as confidence. It is clear that

(1) Bundy, Religion of Jesus p.278-279
(2) Ibid p.262

of the following question, namely the self-consciousness
and self-interpretation of Jesus.

If Jesus claimed
self-consciousness,
to be the Messiah, then it
is well understood that he was persecuted. That a
prophet and teacher was had to be criticized in
law and denounce the official legislation of the
state also to be Messiah, was an inevitable
consequence and arrangement.

Keeping his own person as completely in
the background, we are not in a position to say
exactly what and how he thought of himself except
as he was obliged to be the prophet of the Kingdom
of God. He neglects to discuss and bring himself
out except to offer himself in service and sacrifice
for God's Kingdom.

There is about Jesus both a feeling of
dependence as well as confidence. It is clear that

(1)
he took a religious view of his own person. He is clearly conscious of the natural human limitations of knowledge, power and personal worth.

At the same time there is an abundance of evidence that he is again and again conscious of a high destiny under God. There are six important instances recorded in the Gospels which refer to the acceptance by Jesus of Messianic tributes or of performing Messianic acts. They have to do with the Confession at Caesarea Philippi, the Anointing, the Triumphal Entry into Jerusalem, the Cleansing of the Temple, and the ~~trial~~⁽²⁾ before the High Priest and Pilate. These events all come relatively late in life; but there can be little doubt that something of a Messianic consciousness grew up within him much earlier in life and in his career.

According to Deissmann, the experience of the Baptism is the first dawning of the Messianic consciousness of Jesus.⁽³⁾ From the moment of his

(1) Mark 13:32; 10:39-40; 10:18

(2) Stokes, What Jesus Christ Thought of Himself p.40

(3) Deissmann, Religion of Jesus and Faith of Paul p.131

(1)

he took a religious view of his own person. He is clearly conscious of the natural laws of life and of knowledge, power and personal worth.

At the same time there is an abundance of evidence that he is again and again conscious of a high reality other than God. There are six important instances recorded in the Gospels which refer to the acceptance by Jesus of Messianic titles or of performing Messianic acts. They have to do with the Confession of Caesarea Philippi, the anointing, the Triumphal entry into Jerusalem, the cleansing of the Temple, and the ⁽²⁾ ~~triumphal~~ entry into Jerusalem the High Priest and Pilate. These events all come relatively late in life; but there can be little doubt that something of a Messianic consciousness grew up within him much earlier in life and in his career.

According to Dietrich, the experience of the Kingdom is the first dawning of the Messianic consciousness of Jesus. From the moment of his

(1) Mark 12:35; 10:35-40; 10:45
(2) Brooks, The Jesus Christ Thought of Himself, p. 45
(3) Deissmann, Religion of Jesus and Faith of Paul, p. 131

entrance upon his public career, Jesus had possessed an overmastering conviction that his life had been linked with Deity in new bonds of experience and obligations. God had made special choice of him and had uniquely equipped him to deliver a message to the Children of Israel. ⁽¹⁾ His Messianic consciousness was not present with him always with the same intensity. At times he is very sure of his Messiahship and then he draws back in humility and ⁽²⁾ simplicity.

The account of his preaching in the Synagogue at Nazareth is one of the strongest witnesses for the consciousness of the Messiahship in Jesus. "For he spoke as one having authority and not as the scribes." ⁽³⁾

Of great importance is the confirmation which Peter's confession won from Christ. The mere asking by Jesus of the question "Who do men say

(1) Case, Jesus p.360

(2) Deissmann, Relig. of Jesus and Faith of Paul p.131

(3) Ibid, p.136

entrance upon his public career, whom had possessed
 an overwhelming conviction that his life had been
 lived with duty in new bonds of experience and
 obligations. God had made special choice of him
 and had uniquely equipped him to deliver a message
 to the Children of Israel. His message
 (1)
 consciousness was not present with him always with
 the same intensity. At times he is very sure of his
 Messianic mission and then he draws back in humility and
 (2)
 stolidity.

The account of his preaching in the
 Synagogue at Nazareth is one of the strongest
 witnesses for the consciousness of the Messiahship
 in Jesus. For he spoke as one having authority and
 (3)
 not as the scribes.

Of great importance is the confirmation
 which Peter's confession was from Christ. The same
 asking by Jesus of the question "who do you say

(1) John, 1:9 - p. 260
 (2) Deuteronomy, 18:15 and 18:18
 (3) Ibid, p. 133

(1)
that the son of man is?" is significant. It carries its own answer as far as his own consciousness is concerned, but when Peter frankly acknowledges him as the Christ, the recognition is so exact and so remarkable, considering the humble character of the Messiah's life, that Jesus traces the knowledge to the inspiration of God. The revelation vouchsafed to Peter corresponded to the Master's own conviction.⁽²⁾

In the Garden of Gethsemane he exclaimed in agony, "Father all things are possible unto thee; take away this cup from me; nevertheless not what I will but what thou wilt."⁽³⁾ This prayer implies his feeling of limitations. There were powers which God had and the Son had not.

We know Jesus believed himself to be the Messiah at the final Jewish trial when the High Priest asked him the direct question, "Art thou the Messiah,

-
- (1) Matthew 16:13-20;
Deissmann, Religion of Jesus and Faith of Paul p.131
(2) Stokes, What Jesus Christ Thought of Himself p.40
(3) Ibid, p.14

(1) In fact the son of man is significant. It carries its own message as far as his own consciousness is concerned, but when Peter frankly acknowledges his recognition of the Christ, the recognition is no doubt and is remarkable, considering the humble character of the Messiah's life, that Jesus knew the knowledge to the recognition of God. The revelation youth-
 - led to Peter's acknowledgment of the Messiah's son-
 (2)
 conviction.

In the garden of Gethsemane he exclaimed in agony, "Father all things are possible unto thee; take away this cup from me; nevertheless not what I will but what thou wilt." (3) This prayer testified his feeling of limitation. There were powers which God had and the Son had not.

We know Jesus believed himself to be the Messiah at the final Jewish trial when the High Priests asked him the direct question, "Art thou the Messiah?"

(1) Matthew 16:13-20;
 Deismann, Religion of Jesus and Faith of Paul, p. 111
 (2) Stokes, What Jesus Christ Thought of Himself, p. 90
 (3) Ibid, p. 18

the Son of the Blessed?" he answered simply and firmly "I am."⁽¹⁾ The definite acceptance of the title "the Christ" by Jesus, and its equivalent "Son of the Blessed," as well as his use of the well-known Messianic imagery of the time are impressive. That those present took his words as a claim of Messiahship is made doubly clear by the statement of the High Priest immediately following showing that he thought Jesus guilty of "blasphemy."⁽²⁾

Whatever exalted interpretations of the Messiahship of Jesus may have grown up subsequent to his death, it seems clear that a fair understanding of his own personal consciousness should be in terms of the spirit of service and sacrifice which he so completely exemplified. A cautious and reserved estimate would be that his earlier disciples looked upon him as a man among men, who by **the** completeness **of** his consecration **to** God, by his utter devotion to the Kingdom, and by his living realization of Israel's historic ideal which he spiritualized and broadened,

(1) Anderson, The Man of Nazareth p.36
Mark 14:61-62

(2) Stokes, What Jesus Thought of Himself. p.44

the Son of the Blessed" he answered simply and firmly

"I am." The definite acceptance of the title "the

Christ" by Jesus, and its equivalent "Son of the Blessed,"

as well as his use of the well-known Messianic

imagery of the time are impressive. That Jesus

presented his words as a claim of Messiahship is

made doubly clear by the statement of the High Priest

immediately following showing that he thought Jesus

guilty of "blasphemy."⁽¹⁾

However, various interpretations of the

Messiahship of Jesus may have grown up subsequent to

his death, it seems clear that a fair understanding

of his own personal consciousness should be in terms

of the spirit of service and sacrifice which he so

completely exemplified. A cautious and reserved atti-

tude would be that his earlier disciples looked upon

him as a man among men, who by the completeness of

his consecration to God, by his utter devotion to the

Kingdom, and by his living realization of Israel's

historic ideal which he spiritualized and broadened,

(1) Anderson, The Man of Nazareth, p. 56

Mark 14:61-62

(2) Wacker, What Jesus Thought of Himself, p. 44

became for them the Messiah.

There is another very important factor, bearing upon the personal religion of Jesus, namely: his acceptance and endurance of the Cross, to a consideration of which theme we now pass.

because for them the Messiah.

There is another very important factor,
resting upon the personal relation of Jesus, namely:
his acceptance and approval of the Jews, to a
consideration of which there we now pass.

CHAPTER V.

The character of a nation is a result of its life in a world which is essentially material and which is bound to bring with it conflict and struggle. The character of a nation is the result of its life in a world which is essentially material.

CHAPTER VI.

The character of a nation is a result of its life in a world which is essentially material and which is bound to bring with it conflict and struggle. The character of a nation is the result of its life in a world which is essentially material.

The character of a nation is a result of its life in a world which is essentially material and which is bound to bring with it conflict and struggle. The character of a nation is the result of its life in a world which is essentially material.

[1] See page 117 of Sept. 1918-19.
[2] See page 117 of Sept. 1918-19.
[3] See page 117 of Sept. 1918-19.

CHAPTER VI

JESUS AND THE CROSS

Any consecration to a consistent ideal of life in a world which is essentially inconsistent and unideal is bound to bring with it conflict and sorrowing. The experience of Jesus is the most intense example of that fact.

Jesus held to such an ideal throughout his life. As has been shown in a previous chapter Jesus great ideal was the coming of the Kingdom of God. "Repent ye, for the Kingdom of Heaven is at hand."⁽¹⁾ "And being asked of the Pharisees when the Kingdom of God cometh, he answered them and said, the Kingdom of God cometh not with observation; neither shall they say, Lo, here! or there! for lo, the Kingdom of God is within you."⁽²⁾

Jesus' ideal carried with it renunciation. First of all he must give up everything which is

(1) Matthew 4:17 cf. Mark 1:14-15.

(2) Luke 17:20-21; Matthew 6:10; 9:1,7; 10:7,23; 13:30; Luke 21:31.

LEANS AND THE CROSS

any cooperation to a consistent ideal of
life in a world which is essentially inconsistent
and which is bound to bring with it conflict and
sorrowing. The experience of Jesus is the most
intense example of that fact.

Jesus held to such an ideal throughout
his life. As has been shown in a previous chapter
Jesus' great ideal was the coming of the Kingdom
of God. "Repeat ye, for the Kingdom of Heaven is
at hand." (1) And being asked of the Pharisees
when the Kingdom of God came, he answered them
and said, the Kingdom of God cometh not with obser-
vation; neither shall they say, lo, here! or there!
(2)
for so, the Kingdom of God is within you."

Jesus' ideal carried with it renunciation.
First of all he must give up everything which is

(1) Matthew 23:13; Luke 17:21-22.
(2) Luke 17:21-22; Matthew 23:13; Luke 17:21-22.
Luke 23:13.

inconsistent with the Kingdom, and second, anything that would hinder its growth. What he renounced is shown in his temptation experience. "The devil taketh him into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them; and he said unto him, all these things will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."⁽¹⁾

Jesus gave up everything to further the coming of the Kingdom. "The foxes have holes and the birds of heaven have nests, but the Son of Man hath not where to lay his head."⁽²⁾ This is figurative language to be sure, yet as we read records of the public career of Jesus we find him moving from place to place, laying aside all ambitions, wealth, power and position; being ministered unto in part by the goodwill and gifts of sympathetic followers, spending and being spent for the Kingdom of God.

(1) Matthew 4:8-11 cf. Luke 4:5-8
(2) Matthew 8:20 Luke 9:58

inconsistent with the Kingdom, and second, saying
 that would hinder the growth. What he pronounced is
 shown in his baptismal experience. The devil
 takes him into an ascending high mountain, and
 shows him all the kingdoms of the world and the
 glory of them; and he said unto him, all these things
 will I give thee, if thou wilt fall down and worship
 me. Then said Jesus unto him, Get thee hence, Satan;
 for it is written, Thou shalt worship the Lord thy
 God and his only shalt thou serve.

(1)

Jesus gave up everything to further the con-
 tinuation of the Kingdom. The foxes have holes and the
 birds of heaven have nests, but the Son of Man hath
 not where to lay his head. This is figurative
 language to be sure, yet as we read records of the
 public career of Jesus we find him moving from place
 to place, laying aside all positions, wealth, power
 and position; being ministered unto in part by the
 goodwill and gifts of sympathetic followers, spending
 and being spent for the Kingdom of God.

(1) Matthew 4:8-11 of Luke 4:5-8
 (2) Matthew 6:23 Luke 9:33

Renunciation, however, is only the negative side of consecration. When an life consecrated to an ideal begins actively to live for and to promote an ideal, it is bound to find itself again and again in conflict with opposing forces. Think of Jesus going to his own home town and speaking in his own home church, and the people there so mentally and spiritually squalid that they rose up in a wrath and led him to the brow of the hill thinking to cast him down headlong. ⁽¹⁾ Yet this is but one of the numerous experiences of antagonism and opposition which Jesus met along the way. Synagogues were probably closed to him in his later life, that is, he was not invited to speak in them; the Pharisees and Herodians plotted his downfall so that he left Galilee for a period. ⁽²⁾ Under the influence of the antagonism of the leaders from the south, many ⁽³⁾ forsook him and fled; Samaritan villages refused ⁽⁴⁾ him entrance; again and again Scribes and Pharisees ⁽⁵⁾ reviled him as a friend of publicans and sinners;

(1) Matthew 13:54-58; Mark 6:1-6a; Luke 4:16-30

(2) Matthew 15:21; Mark 7:24

(3) John 6:66

(4) Matthew 9:6

(5) Matthew 9:9-13 Mark 2:13-17; Luke 5:27-32

Renunciation, however, is only the negative
 side of consecration. When an individual is
 an ideal begins actively to live for and to propose
 an ideal, it is bound to find itself again and
 again in conflict with opposing forces. Think of Jesus
 going to his own town and speaking in his own
 home church, and the people there so hostile and
 spiritually dead that they rose up in a wrath and
 led him to the brow of the hill thinking to cast him
 down headlong. (1)
 Numerous experiences of antagonism and opposition
 which Jesus met along the way. Opponents were
 probably raised to him in his later life, that is,
 he was not invited to speak in them; the Pharisees
 and Sadducees placed his downfall so that he fell
 for a while. (2) Under the influence of the
 antagonism of the leaders from the south, many
 turned his way; (3) Pharisean violence refused
 his entrance; (4) again and again sorrows and tribulations
 (5) visited him as a friend of publicans and sinners;

(1) Matthew 13:54-58; Mark 6:1-6; Luke 4:16-30
 (2) Matthew 15:12; Mark 7:24
 (3) John 6:10
 (4) Matthew 23
 (5) Matthew 9:10-13; Mark 2:13-17; Luke 5:27-32

and at the close of his life part of the rabble called
for Barabbas; ⁽¹⁾ most of his friends forsook him and
⁽²⁾ fled; ⁽³⁾ and even the thief on the cross reviled him;
His chief conflicts, however, were with some of the
leaders of Judaism especially at Jerusalem.

Jesus' thought of himself as connected with
his ideal of the Kingdom of God together with his
strong ethical teachings brought him a great deal
of trouble. He aroused the hostility of the scribes
and the Pharisees by means of his actions and teachings
and they tried in every conceivable way to ensnare
him so that he would answer in such a way as to bring
the Law upon him.

"And when he was come into the Temple, the
chief priests and the Elders came to him as he was
teaching, and said, 'By what authority doeth thou these
things?' Who gave Thee this authority?' And Jesus ans-
wered and said unto them, 'I also will ask you one

(1) Matthew 27:20 Mark 15:11; Luke 23:18; John 18:40
(2) Matthew 26:56
(3) Matthew 27:44; Mark 15:32; Luke 23:39

question, which if ye tell me, I likewise will tell you by what authority I do these things. The Baptism of John, whence was it? from heaven or from men?' And they reasoned among themselves, saying, 'If we shall say 'From heaven,' he will say unto us, 'Why then did ye not believe him?' But if we shall say, 'From men; ' then shall we fear the multitude. For all hold John as a prophet. And they answered Jesus, and said, "We know not." He also said unto them, Neither tell I you by what authority I do these things."⁽¹⁾

They endeavored to secure his condemnation by asking him such questions as these: "Is it lawful to give tribute unto Caesar, or not?"⁽²⁾ and "Which is the great commandment in the Law?"⁽³⁾ Jesus, however comprehended their purpose and thwarted them with his tactful answers. "Show me the tribute money. And they brought unto him a penny; and he said unto them, Whose is this image and superscription? They say unto him, Caesar's. Then said he unto them, Render

(1) Matthew 21: 23-27; cf. Mark 11:27-33, Luke 20:1-8
(2) Matthew 22:17 Mark 12:14 Luke 20:22
(3) Matthew 22:36 Mark 12:28

question, which if ye tell me, I likewise will tell
 you by what authority I do these things. The
 disciples of Jesus, whence was it from heaven or from
 earth, and they reasoned among themselves, saying, 'If
 we shall say 'from heaven', as will say unto us, 'why
 then did ye not believe him?' But if we shall say,
 from earth; 'then shall we fear the multitude. For all
 this John as a prophet, and they answered Jesus, and
 said, 'We know not.' He also said unto them, 'Whither
 (1)
 call I you by what authority I do these things.

They endeavored to excuse his condemnation
 by asking him what question he desired: 'Is it lawful
 to give tribute unto Caesar, or not?' and 'Whom
 (2)
 is the great commandment in the Law?' Jesus,
 however comprehended their purpose and answered them
 with his faithful answer, 'show me the tribute money.
 and they brought unto him a penny; and he said unto
 them, 'Whose is this image and superscription? They
 say unto him, 'Caesar's.' Then said he unto them, 'Render

(1) Matthew 21:27; of Mark 11:27-33, Luke 20:1-8
 (2) Matthew 22:17 Mark 12:14 Luke 20:24
 (3) Matthew 22:36 Mark 12:38

therefore unto Caesar the things that are Caesar's
and unto God the things that are God's." ⁽¹⁾ His
answer to the second question was, "Thou shalt love
the Lord thy God with all thy heart, and with all
thy soul, and with all thy mind. This is the
greatest and first commandment; and the second is like
unto it, Thou shalt love thy neighbor as thyself.
On these two commandments hangeth all the Law and the
Prophets." ⁽²⁾

Nor can we forget the events connected with
his arrest and trial and crucifixion. Nothing short
of the bitterest animosity can account for the
treacherous manner in which he was apprehended, the
intensity and unfairness of his trial and the
apparent vengfulness in which his condemnations and
crucifixion were accomplished.

Through his acceptance of the death on the
cross we see the moral and physical heroism which

(1) Matthew 22:19-21 cf. Mark 12:15-17, Luke 20:24-25.
(2) Matthew 22:37-40; cf. Mark 12:29-31.

Therefore unto Jesus the Father said the Father's
 (1) and unto God the Father said the Father's
 answer to the second question was, "Thou shalt love
 the Lord thy God with all thy heart, and with all
 thy soul, and with all thy mind. This is the
 first and chief commandment; and the second is like
 unto it, Thou shalt love thy neighbor as thyself.
 On these two commandments hangeth all the law and the
 prophets."
 (2)

How can we forget the events connected with
 his arrest and trial and crucifixion. Nothing more
 of the bitterest anxiety has account for the
 tremendous manner in which he was persecuted, the
 intensity and outburst of his trial and the
 apparent virginity in which his crucifixion and
 crucifixion were accomplished.

Through his sacrifice of the death on the
 cross we see the moral and physical perils which

(1) Matthew 22:37-41; Mark 12:30-34; Luke 10:27-28.
 (2) Matthew 22:37-40; Mark 12:29-31.

his ideal of the Kingdom gave him. He is heroic at all times, although once in a while despair overcomes him. There are three outstanding scenes when we see him overcome this despair and accept the suffering which comes to him: the Transfiguration scene, the Gethsemane experience and the Crucifixion. At the Transfiguration we see him giving up the emblems of majesty and power which Peter would give to him;⁽¹⁾ and we find him saying steadfastly and repeatedly saying to his disciples that he "must go into Jerusalem and suffer many things."⁽²⁾ His words in Gethsemane show his complete acceptance of the desires of his Father in heaven. "O my Father, if it be possible let this cup pass away from me; nevertheless, not as I will, but as thou wilt."⁽³⁾ The crucifixion is the supreme example of his obedience to God. In the midst of his physical pain and mental distress, Jesus was still thoughtful of others: of the people who were crucifying him, "Father, forgive them, for they know not what they do;"⁽⁴⁾ of the mother he had

(1) Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36.

(2) Matthew 16:21; Mark 8:31; Luke 9:22.

(3) Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46.

(4) Luke 23:34.

so long supported, "When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! and unto the disciple he saith, Behold, thy mother!"⁽¹⁾ and of the awakening heart of the brigand on the cross beside him, "Verily I say unto thee, this day shalt thou be with me in paradise."⁽²⁾ Then despair overcomes him and he cries out, "My God, my God, why hast Thou forsaken me?"⁽³⁾ Immediately afterwards he submits his will to the Father with the words, "Father into thy hands I commit my spirit."⁽⁴⁾ It exemplifies the completeness of his trust in God and the rightness of his way of life. In his teaching he shows that we must all become like him to enter the Kingdom, for he says, "If any man would come after me, let him deny himself and take up his cross and follow me."⁽⁵⁾

Through his death the supreme test of his devotion to God, men were encouraged to submit their

-
- (1) John 19:26-27
 - (2) Luke 23:43
 - (3) Matthew 27:46b cf. Mark 15:34 b.
 - (4) Luke 23:46b.
 - (5) Matthew 16:24; Mark 8:34; Luke 9:23.

wills to God's purpose in the world and come to the life of complete obedience and harmony. With his extreme views, Jesus saw that death at the hands of the rulers, was inevitable, but he never swerved from his ideals and the conception of his duty. The disciples, however, were unable to understand that the Kingdom of which Jesus spoke was not earthly and material and they were shocked at the idea of his crucifixion. When Jesus listened to Peter's protest he had to explain that this was the only way in which his mission could be performed. He held that self-sacrifice was inevitable for reform and all who wish to follow him must be self-denying even to the point of giving up life itself. Moreover, neither his death, nor any sacrifice of theirs should be considered as defeat and disaster, but rather as a victory of incalculable benefit to humanity. Thus by his death, as the climax of a wholly devoted life, Jesus set for all men an example of faithfulness to duty and to God.

The disciples and early Christians found in the life and death of Jesus something ^{ve}relative of the redemptive love of God. But into Christological thought this paper had not proposed to go. We have contented ourselves with setting forth what we believe to be at least the most emphatic elements of the personal religion of Jesus.

SUMMARY

In the foregoing chapters we have noticed several things about the personal religion of Jesus. We have observed the formative factors, in other words his relation to the Law and the Prophets. He did not deny the Law nor did he abrogate the teachings of the Prophets. On the other hand, he fulfilled the Law and the Prophets. He broadened and enriched the meaning of the Law, by re-valuating it and rereading it. He held that it was necessary to observe the spirit more than the letter of it. Jesus' personal attitude in regard to ceremonial, social and personal regulations is a discriminating one which stresses value above form and places human need above institutional regulations.

Jesus' idea of the Kingdom of God also adds a view to his own personal religion. He gives certain qualifications for membership which include humility, meekness, sympathy and peacefulness. He likens the

Kingdom to the growth of corn. There must be a seed planted and then a period for growth before finally it is harvest time. Since Jesus was a Jew, probably he thought that the Kingdom was coming in the near future; nevertheless his ethical teachings are just as valuable even though his apocalyptic view was inaccurate.

We have also discovered that Jesus not only advocates prayer by urging it but that he prays himself. We find him praying at every crisis in his life. He insists upon certain characteristics in prayers. They must be directed to God, must be a dedication to the will of God, they are private and personal, they must be brief and to the point. Prayers must not become mechanical duties.

Through Jesus' idea of the Kingdom of God and his Prayer Life we are able to find his conception of God. There are two main thoughts of God in his mind. First of all he considers him as a loving, Heavenly Father and second, as Lord and King.

Through his life of Service Jesus shows that his whole religion is built around the desire to do good things for other people and from this we find his conception of himself. He teaches that wealth has value only when it is used to minister to human needs. He serves and admires children, and teaches that all must become like them before they can enter the Kingdom. Jesus' spirit of service is due to three contributing factors: the belief that the Kingdom was soon to come; the conviction that human beings were intrinsically worthwhile to God; and his personal nature. The kind of service that Jesus exemplified and taught is the service which, in meeting the needs of people intensifies and increases their own intrinsic worth. Jesus understood himself to be the Messiah, but he changed the meaning of the term. He became not only Lord over men, but also their servant.

Finally, Jesus gave the greatest sacrifice of all and died on the Cross for mankind. He renounced all wealth, power and even home for his ideal of the

Kingdom. In his experience at the Transfiguration and in Gethsemane and the Crucifixion we see his complete surrender to the Father's will. By his death as the climax of his devoted life, Jesus set for all men an example of faithfulness to God and duty.

The life of Jesus is unique. It was that of a perfect genius in religion. He believed that his life was always united with that of the Father. He lived in harmony with his conception of God's will and sought aid through prayer in his efforts to overcome sin and external difficulties.

His religion is expressed in three ways: First, he revealed the Fatherhood of God which includes the potential Sonship of man and his ideals of love and service; second, he embodied these truths in his own life; third, he furnished us with the greatest example of fidelity and conviction and duty by means of his death on the cross.⁽¹⁾

(1) Graves, What Did Jesus Teach. p.120

BIBLIOGRAPHY

1. Anderson, F.L. : The Man of Nazareth
New York: Macmillan Co., 1916
2. Bosworth, E.I. : Studies in the Life of Jesus Christ.
New York; International Comm.
of Y.M.C.A. 1906
3. Bousset, W. : Jesus
(Translated by J.P.Trevelyan)
New York; G.P.Putnam's Sons,
London; Williams and Norgate,
1906
4. Box, G.H. : New Century Bible - Saint Matthew.
(On the basis of the earlier
edition by W.L.Slater.)
New York; Henry Frowde, 1925
5. Bundy, W.E. : Religion of Jesus
Indianapolis; Bobbs-Merrill Co.
1928
6. Case, S.J. : Jesus
Chicago; Univ. of Chicago Press,
1927
7. Conybeare, F.C. : The Historical Christ
Chicago; Open Court Pub. Co.,
1914
8. Deissmann, A. : The Religion of Jesus and the Faith of Paul.
(Translated by Wm. Wilson)
New York; G.H.Doran Co., 1923

9. Fosdick, H.E. : The Modern Use of the Bible
New York; Macmillan Co., 1924
10. Gilbert, G.H., : Jesus and His Bible
New York; Macmillan Co., 1926
11. Glover, T.R. : The Jesus of History
New York; G.H.Doran Co., 1917
12. Graves, F.P. : What Did Jesus Teach
New York; Macmillan Co., 1919
13. Hastings, J. : Dictionary of the Bible
Vol. III Article -Law
New York; Chas, Scribner's Sons,
1900
14. Hastings, J. : Dictionary of the Bible
Extra Vol. Article-Sermon on Mount
New York; Chas, Scribner's Sons
1904
15. Jukes, A.: The Four Gospels
New York; Fleming H. Revell Co.,
Preface 1853
16. Kent. C.F. : Life and Teachings of Jesus
New York; Chas. Scribner's Sons,
1913
17. Klausner, J.: Jesus of Nazareth
(Translated from the Hebrew)
New York; Macmillan Co., 1927
18. Mackintosh, H.R., : The Doctrine of the Person
of Jesus Christ
New York; Charles Scribner's Sons,
1915
19. Manson, W. : Christ's View of the Kingdom
of God.
New York; G.H.Doran Co.,
London, James Clarke & Co.

20. Moffatt, J.: The New Testament
(A New Translation)
New York; Association Press
1927
21. Montefiore, C.G.,: The Synoptic Gospels Vol. I
London; Macmillan Co.Ltd. 1927
22. Rashdall, H.: Conscience and Christ
London; Duckworth & Co., 1924
23. Stalker, J.: The Christology of Jesus
New York; A.C.Armstrong & Son
1899
24. Stevens & Burton: Harmony of the Gospels
New York; Chas. Scribner's Sons,
1904
25. Stevens, G.B.: The Teachings of Jesus
New York; Macmillan Co., 1923
26. Stevens, G.B.: The Theology of the New
Testament.
New York; Chas. Scribner's Sons
1900
27. Stokes, A.P.: What Jesus Christ Thought of
Himself
New York; Macmillan, 1916
28. Walker, T. : The Teaching of Jesus and the
Jewish Teaching of His Day.
New York; G.H.Doran Co., 1923
29. Walker, J.B.R.: The Comprehensive Concordance
to the Holy Scriptures.
Boston; Pilgrim Press, 1894
30. Warschauer, J.: Historical Life of Christ
New York; Macmillan, 1926

31. Weiss, B.: The Life of Christ
(Translated by J.W.Hope)
Two Volumes
Edinburgh; T.& T.Clark 1883
32. Wendt, H.H.: The Teaching of Jesus
(Translated by John Wilson)
Two Volumes
New York; Chas. Scribner's Sons,
1897
33. Workman, G.C.: Jesus the Man and Christ the Spirit

The Life of Robert
(transcribed by J. A. Hope)
Two volumes
Baltimore; F. S. Clark 1882

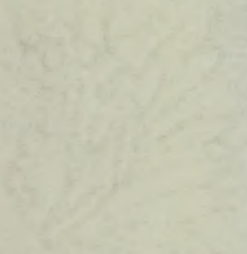
21. Boston, B. I.

The writings of Lewis
(transcribed by John Wilson)
Two volumes
New York: G. P. Putnam's Sons,
1897

22. New York, N. Y.

James the King and United States
Journal

23. New York, N. Y.



CHEBRO BOND

BOSTON UNIVERSITY



1 1719 02572 8595

